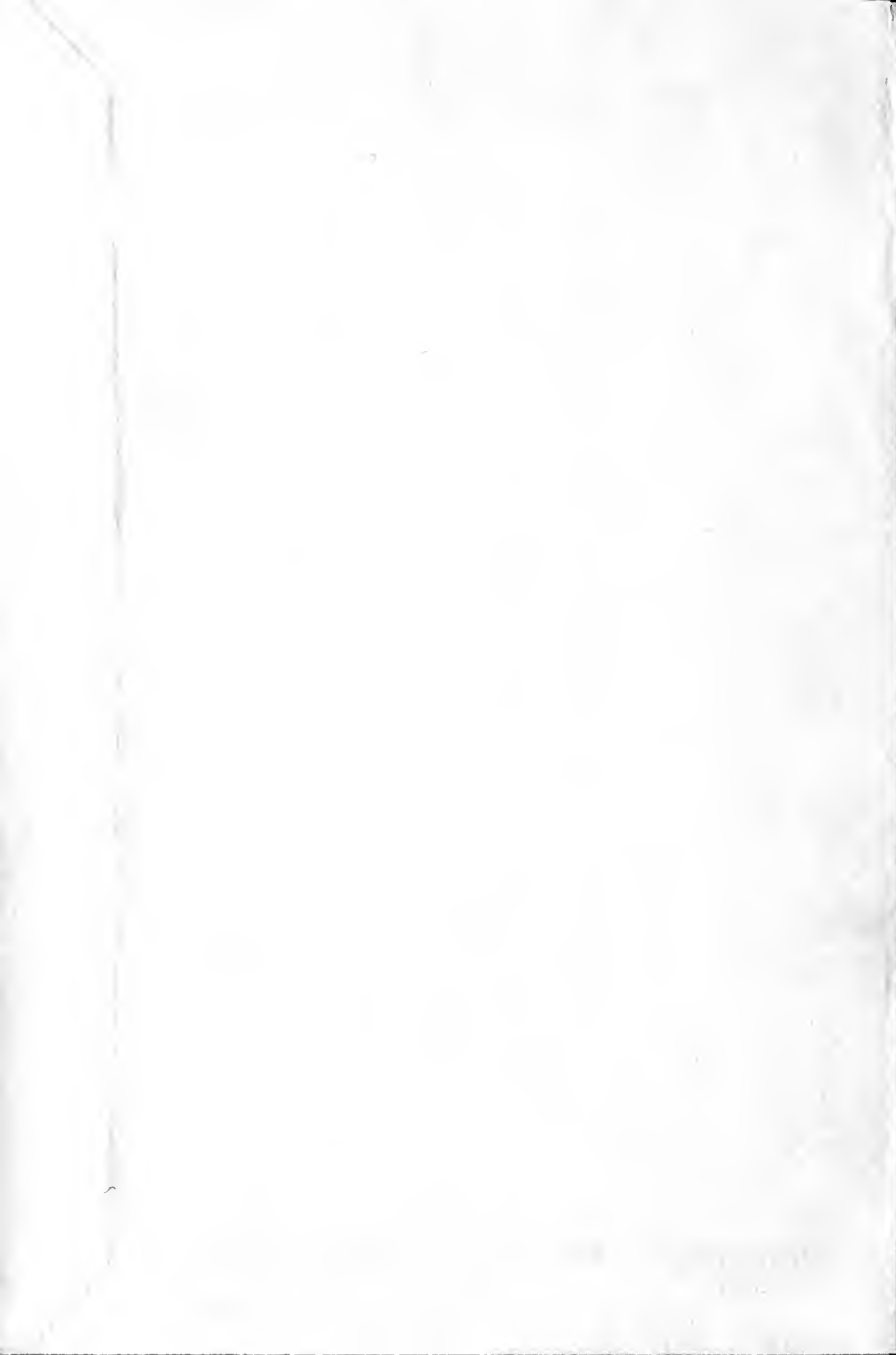








the Chaplain



Reverence for Life

By Carlton C. Allen



The Development of the Military Chaplain in Great Britain

By John L. Rand



The General Who Doesn't Have To Fight

By John Bruce Medaris



Parish of Transients: Military Mobility and the Chaplain

By Richard G. Hutcheson, Jr.



Evaluating the Chaplain

By Donald D. Dickson

**MAY-JUNE
1968**

the Chaplain

ARTICLES

- Reverence for Life
CARLTON C. ALLEN 3
- The Development of the Military
Chaplain in Great Britain
JOHN L. RAND 10
- The General Who Doesn't Have
To Fight... JOHN BRUCE MEDARIS 20
- Parish of Transients: Military
Mobility and the Chaplain
RICHARD G. HUTCHESON, JR. 26
- Establishing Rapport with the
Hospital Patient .. GARY BOUSMAN 32
- Evaluating the Chaplain
DONALD D. DICKSON 37
- New Breed of Soldiers in Vietnam ... 42
- Gratitude for Courage and Sacrifice
in Vietnam 44
- Efforts for Peace in a Troubled
World EDWIN R. CHESSE 46

DEPARTMENTS

- Editor's Notes..... A.R.A. 1
- Preaching Clinic. JAMES T. CLELAND 17
- News Roundup 48
- Books 60

A JOURNAL FOR CHAPLAINS
SERVING THE ARMED FORCES,
VETERANS ADMINISTRATION
AND CIVIL AIR PATROL

Vol. 25, No. 3 • May-June 1968

EDITORIAL STAFF

- Editor, A. RAY APPELQUIST
- Managing Editor, LAWRENCE P.
FITZGERALD
- Asst. Editor, IRENE MURRAY
- Circulation Manager, ISABEL SENAR

OFFICERS OF THE COMMISSION

- Chairman, KARL A. OLSSON
- Vice-Chairmen,
C. EDWARD BRUBAKER
WALTER F. MACGOWAN
- Secretary, JAMES J. ALEXANDER
- Treasurer, WILLIAM E. FLOOD
- Exec. Secy., A. RAY APPELQUIST

NOTE: Chaplains on active duty and other writers whose materials appear in this magazine present their personal views in respect to the subject being treated. Unless otherwise stated, these views do not necessarily represent the official position of the General Commission or of any governmental or private agency to which the writer may be related.

MEMBER OF THE ASSOCIATED CHURCH PRESS

THE CHAPLAIN is published bimonthly by The General Commission on Chaplains and Armed Forces Personnel, an official civilian agency of 36 denominations with forty million members. Since 1917 The General Commission has acted in liaison with the federal government concerning (1) the chaplaincy of the Armed Forces and Veterans Administration and (2) the moral and religious welfare of service personnel. Printed in the U.S.A.

Subscription rates to civilians and chaplains not on active duty: \$4.00 a year (6 issues); 75¢ a copy.

Editorial office: 122 Maryland Ave., N.E., Washington, D. C. 20002. Second-class postage paid at Washington, D.C., and at additional mailing offices

Copyright © 1968 by The General Commission on Chaplains and Armed Forces Personnel.

*All scripture quotations, unless otherwise designated,
are from the Revised Standard Version of the Bible.*

Editor's Notes

DISSENT OVER VIETNAM

DISSENT over our national military involvement in Vietnam continues to disturb many Americans. We are being asked to comment, from time to time, on the wisdom and the morality of this involvement.

When faced with these questions I have found it useful and necessary to cite the basic purpose of the churches in supplying chaplains to the armed forces. While chaplains and chaplaincy executives are free to hold personal views, they are not officially charged with analyzing and commenting on national goals and policies.

While other agencies may have been given such responsibility, our role is pastoral. This role does not constitute or imply an endorsement of war in general or of any war in particular. It reflects a Christian concern for all human beings, whether nobly or mistakenly involved in the immediate risks and burdens of war. Chaplain Quealy who died in Vietnam not long ago was in this great tradition. His last entry in his diary referred to the forgiveness of enemies.

A prison chaplain ministers to convicts without any necessary implications regarding his attitudes on crime or penology. Hospital chaplains cannot be faulted with sympathy toward disease because they are closely identified with those who are ill. Chaplains choose to identify with men in uniform, and if necessary to suffer with them, in order to minister to them.

At the same time, as morally responsible men chaplains are not permitted to ignore the larger context in which they serve. It is to be expected that chaplains will be alert and sensitive to conditions of needless inhumanity and unlawful acts of war which might compromise their nation or undermine their own integrity and witness as ministers of the Gospel.

FROM THE FILES

The first Jewish chaplain to serve as a paratrooper was the late Chaplain Solomon Rosen. Recently Chaplain Franklin C. Breslau became the second Jewish chaplain to wear the parachutist badge.

The Rev. Frederic P. Gehring, C.M., former Navy chaplain with the Marines, has written a fine biographical and human interest sketch of Barney Ross, the prize fighter whom he first met on Guadalcanal in WW II. The story appears in *Readers Digest*, March, 1968. It's a kindly ecumenical vignette. Barney was reared in Orthodox Jewish faith.

Many distinguished clergymen have at one time served as chaplains. The renowned theologian, Karl Barth, is sometimes identified as one of these. In a letter written by his secretary we are informed that this is not correct. In earlier years Barth took his military reserve training as is customary of Swiss citizens, and during certain training periods he conducted worship services but not as a chaplain. He also is well-known for his worship services for prisoners at the Basle city prison.

The late Paul Tillich did serve for a time as a chaplain to military personnel in Germany, and Pope John XXIII served in the Italian Army as a medic and a chaplain with the rank of sergeant, and later as a company grade officer, according to Dorothy White, translator of his autobiography. Also, Teilhard de Chardin, the renowned philosopher priest, left a book of letters and reflections in which he tells of his experience with French forces as an enlisted man with responsibilities both as a medic and a chaplain.

If you are interested in information such as the above, please drop us a line. If you have similar bits & notes about chaplains or the chaplaincy's influence in general and would like to see these things more widely known pass the word along to us.

—A.R.A.

The CHAPLAIN

Reverence for Life

By Carlton C. Allen

This sermon on the text, Matthew 5:17-26, was preached by Dr. Allen at the First United Presbyterian Church, Albuquerque, New Mexico, on December 3, 1967

AS WE emphasized last Sunday—the second section of the Sermon on the Mount is a series of five propositions built upon the relationship between the basic Law that separates civilization from savagery and the corresponding ideal, too high for us to reach, but always a powerful and inspiring challenge. “Think not that I have come to destroy them, but to fulfill them.”

In these strong and stirring words Jesus of Nazareth, simple carpenter from the hills of Galilee, in the mood and manner of the ancient prophets—Isaiah, Jeremiah, Hosea, Amos—challenged the complacency and superficiality of the religion of his day, and began to seal his own doom, by the very unanswerable logic and perfection of his words. Having laid this founda-

tion, Jesus then began to preach the gospel—the other side of the nature of God. God is not only, by his very perfection of being, a judge of men's deeds—holding so to speak in his hands the absolute and just balances of the law; he is also a loving Father—of whom Jesus himself is the First Son and heir—but of whom we also are true and beloved sons and daughters. The law and the authority is there when it is needed, just as it is in the hands of any earthly father—or just as it is there in the hands of the corporate society of man—the state, but the true relation between parent and child, state and citizen, should be far above Law—in the realm of honor and trust and love. It is the responsibility of all parents to God and man to establish laws and rules and regula-

tions for their children and give them a frame of values leading toward a good and free life.

Then Jesus began to talk in great contrasts, taking his firm stand upon the Law, and then pointing us toward the corresponding ideal. "Now you have heard that it was said to the men of old, you shall not kill, and whoever kills shall be liable to the judgment." This is the Law—this is the boundary between civilization and savagery—this law must be maintained by society to the very limits of its human ability, but this is not enough for the Christian man or woman—boy or girl. Here is God's ideal—toward which you must strongly strive. "I say to you that everyone who is angry with his brother shall be liable to the judgment. Whoever insults his brother shall be liable to the council. Whoever says, 'You fool damned of God.' shall be liable to Hell."

Then, I think, in a kind of an aside, Jesus turns to you and to me—church people—people sitting in a church just like ours—and he says directly to you and me: "If you are offering your gift at the altar of God; if you have put your envelope into this plate and suddenly remember that any brother or sister has aught against you, leave your gift there upon the altar, go and be reconciled with your brother, and then come and offer your gift to God." Now please—don't all leave—the sermon is short—hear it out and then go and apologize.

It is interesting to note that Jesus follows the general order of the Ten Commandments. The first four commandments have to do with our relation with God. Then comes the Fifth Commandment concerning the

sanctity of the home—"Honor your father and mother." Then come five social commandments. The first of the five social commandments is "Thou shalt not kill." This one is first because it deals with the ultimate social act; if a life is killed then the rest of the social commandments have no meaning for that life.

The Sixth Commandment "Thou shalt not kill," the first of the social commandments, has deeply troubled many people and is a highly controversial subject in our contemporary life. It has deeply troubled many soldiers ordered to shoot a rifle at another human being—to pull the lanyard of a cannon, to press the button of a rocket launcher, to squint through an eyepiece until the crosshairs center on the target, and drop a bomb. I have spent many an hour in a tent, Quonset Hut, or Air Force chapel, talking with pilots, navigators, or bombardiers about the Sixth Commandment. Young people, do not think this commandment has not troubled many of your fathers who work for the great Albuquerque corporations which produce and test and refine the nuclear bombs.

Not more than a month ago, I had a long distance call from a fine young man, a former neighbor just out of college, who had been offered an excellent job up at Los Alamos. He said to me, "But, Dr. Allen, if I take this job, I will be putting the bomb together." I told him I would be paying for it with my taxes; we are both in this together. The Sixth Commandment has deeply troubled many people who have been involved in a fatal accident.

I shall never forget a haggard and distraught young man who had been

driving home from a football game, had had an accident in which his sweetheart—a lovely young girl, an only child—had been killed. The Sixth Commandment was heavy on his soul. The Sixth Commandment troubles many doctors called upon to make life and death decisions concerning perhaps a therapeutic abortion, a choice between mother and child, or in an older person whether he is prolonging life or prolonging suffering. The Sixth Commandment is involved in the disturbing question of capital punishment. And of course—across our whole country, the Sixth Commandment is at the very heart and core of the controversy over the present war in Vietnam—both in the highest councils of government, in the student demonstrations, and in our own homes. What do we do with this deep and tender and yet highly troublesome Sixth Commandment, “Thou shalt not kill”?

TO BEGIN our process of understanding, several things have to be said about this great precept. **First:** the main import of the commandment would probably have been better translated if the word *murder* had been used instead of the word *kill*. “Thou shalt not murder.” Planned, premeditated murder, based on anger, revenge, or some other high emotion, or else plain wanton carelessness or disregard for the law, or drunkenness, or drug addiction, or a senseless speeding automobile—these are the kinds of positive, ruthless, preventable acts of killing at which the Law is aimed. This is what it is often so easy for us to forget. It is an easy thing, or a convenient thing, to vent one’s anger against the government or some other

impersonal organization just to keep from looking one’s own acts or motives squarely in the face.

Second: this Sixth Commandment was never meant to prevent all taking of life of every kind. It was never meant to tie society’s hands and force us to turn life over to the criminal, or to the insane ruler or dictator, or the ruthless exploiter of life. The famous Ten Commandments are found in the twentieth chapter of the Book of Exodus. In the very next chapter—just 25 verses later—four sentences of capital punishment are specified in the very same law of Moses. Three chapters before Amalek attacked Israel, and the nation had to defend its life. The absolutist who bases his conclusion on a literal interpretation of the four simple words “Thou shalt not kill” just has not read his Bible. Society has been given by God just as much right and responsibility to oppose, and if necessary, take the life of the madman for the protection of the innocent—as it has to stand piously upon one small point of perfection to the neglect of many others. There are many hard situations in this life when we are forced to choose *the lesser of two evils*, because there is simply no good way to be found.

Now I would like to say a word for the special benefit of our young people! You have heard our great nation condemned for dropping the atom bombs on Hiroshima and Nagasaki. All of us are sorry it had to be—even in New Mexico, whose sons underwent an awful suffering at Bataan. But, let me tell you yet something you may not know. When the first atom bomb was dropped, I was wing chaplain of the 314th bombardment wing of the B-29s

on Guam. We had burned out the great cities of Japan. At the time of the dropping of the bomb, right on our base, North-Field, there were rows upon rows of P-52s—Mustang fighter planes lined up with their engines still wrapped up and protected with cosmolene—brand new planes. Other rows of planes were on Northwest Field and Harmon Field; others on Iwo Jima and Okinawa and the Philippines. There were thousands of tanks and amtracks and flame-throwers. Hundreds of thousands of guns and cannon and rocket-launchers, tons of bombs and shells and bullets. These were all to be used in the invasion of Japan. A Japanese Methodist minister who lived through the holocaust of Hiroshima has written that the warlords in control of Japan at that time were ready to sacrifice half the population of Japan in defense of the homeland. In addition, it has been estimated that it might have cost one million American casualties to take Japan.

President Truman had to choose between ordering the death of hundreds of thousands of fine young Americans, ordering the death of perhaps half of the Japanese population and the blasting destruction of that beautiful land, or the dropping of the only two atom bombs we had. This would mean the destruction of two cities and the killing of some 150,000 people. *What would have been your decision?* President Truman has said that he has never lost an hour's sleep over this decision—and this is why: not one of those planes on Guam ever flew in combat. Not one of those tanks or flame-throwers ever killed a Japanese. They were cut up for scrap metal, the Japanese islands

and the 90 million wonderful, mostly innocent people were saved the horrors of invasion, and these our former enemies have now become our good friends and allies.

Today, of course, we face the Vietnam War, with all its questions. The reasons for this war are not nearly so clear cut to the average person as was World War I or II. It is, however, my personal firm conviction that this Vietnam conflict is both necessary and worthy—and that our fine young men who have given their lives in those rice paddies have given them in the full defense of freedom just as surely as those who died at Valley Forge, or the Meuse-Argonne, or on the beaches of Normandy, or on Bataan's beleaguered peninsula. I personally disagree with many of my fellow ministers! I disagree with many of the peace demonstrators, some of whom use violence to cry "Peace! Peace!" when there is no peace! This generation is being tried in the fire to see if we have the wisdom to distinguish between real and false freedom, and if we have the backbone to support liberty and truth and equality over the long pull.

WE IN the USA can certainly lay no claim to perfection, but an honest reading of history will show that the philosophy, the politics and the economics imbedded in the Constitution of the USA have given freedom, security, prosperity and happiness to more people than any other system of social control in the history of mankind. We are far from perfect—we have many inequalities and many minorities to uplift—but we have orderly procedures and ways to achieve these goals if we will use

them, and to this mighty task our youth must give its strength, its idealism, its wisdom and its life.

The communist world faces us with a diametrically opposite philosophy of life and economics and government. Now we do not say our system is all good, and that communism is all evil. We can learn much from each other. But we do look at history and society from widely different points of view. The communist world faces us on internal borders; they can put the pressure on at any point around the vast circumference of the communist world; they have and they will! Just make the circuit since World War II: Finland, attacked in 1939-40; Berlin and the Iron Curtain; Hungary; Greece; Lebanon; Taiwan; Korea; India; Dutch East Indies; and now Vietnam. Don't forget the Congo—and Cuba, which could have been saved with a little more American courage. This pressure is not likely to stop in our lifetime. We are in another Hundred Years War—in this long struggle, our task as Americans is fivefold:

First: to live up to our finest heritage and principles so that everyone of our own citizens will live a full and good life.

Second: to defend the helpless and the weak with all our strength wherever we are needed.

Third: to keep the conflicts small and localized and thereby prevent the ultimate holocaust.

Fourth: to keep up our courage and our hope and refuse to listen to voices of weakness.

Fifth: to pursue whatever honorable relationships we can with the communist world, until we are able to

walk *together* for the benefit of all mankind.

Standing in tension between the *law of God*, which bids us strive not to kill at all, and that glorious ideal which challenges us to love our neighbor of every race and kind, we have to make these mighty choices both as a nation and as individuals. I too am a pacifist at heart. I love peace and want peace. I too am a conscientious objector to war. Who is not? But, I volunteered for military service as a Christian chaplain and I would do it again. I went to war as a *deeply concerned pacifist participant* who reached the conclusion under God that, in this world, I could not be perfect in not killing without grossly sinning in not offering my strength and my life in the protection of the weak and oppressed and helpless. I never blessed a boat or a gun or a plane, but I did pray earnestly and constantly for the men who had to use them—for their families back home, and for those whom we called enemy who had to be hurt by them.

I have met many officers of all ranks and many soldiers, and have talked with them and preached to them. I have never yet met an American who is a real warmonger, a real lover of killing and destruction. This is not the nature of our country, and don't you believe it from anybody. This is a tragic struggle from which we would all like to be disengaged—but it is an honorable struggle for the protection of literally millions of wonderful people in Southeast Asia—and our young men are giving their lives in a noble and worthy cause. In this struggle we must, consciously and sorrowfully, sink below the command-

ment into a savage conflict because we actually have no choice. As in all situations where wisdom fails and war prevails, we ask for the forgiveness of God and for the courage to stand strong in the face of terrible testing.

Now, two other things must be said about this Sixth Commandment and its corresponding ideal. We can get tangled up very easily at this point. Taken literally and absolutely, the Sixth Commandment, "Thou shalt not kill," would make us all vegetarians, for no distinction is made between human beings and other animals. Hindu culture made this tragic mistake; and is paying a horrendous price in human suffering as cows, pariah dogs, crows, monkeys and other animals proliferate and cannot be controlled. These many animals compete for the meager food supply with man. Our Bible tells us that God authorized man to "have dominion over the birds of the air, the fish of the sea and every living thing that exists upon the face of the earth." Whether our theology is ultimately right or whether the Hindu is—only God knows—but so far as practical human reason is concerned, the evidence is on our side.

And now again, we must strongly say that according to our Faith as given to us in the Bible and by Jesus Christ—we must say even to the murderer in death row, to the soldier, to the person who has had a fatal accident, to the doctor, to anyone who in any way feels guilty for a human life, there is hope, there is love, there is forgiveness and restoration enough in the great heart of God to cover the most heinous sin that man could pos-

sibly commit. We need not carry this burden of guilt. If Jesus Christ, hanging on the cross could say, "Father, forgive them," then take heart, there is enough of God's love for you.

On the contrary, if a person breaks the law purposefully and willfully and shows no remorse, and indicates that he will break it again, then society is literally charged by God to protect the weak and administer wise and just punishment, not in a spirit of anger and revenge, but in a spirit of firmness and sorrow. At this point the whole legal profession comes under judgment of man and God. If our courts of law prove unable to establish and administer a wise justice, or justice miscarries through some cheap legal trick, then guilt divides like a cancerous cell, and afflicts the lawyer and judge as well as the criminal. We are all in this dynamic tension between a just law and a challenging ideal, *together*.

The law stands unshakable, says Jesus Christ; and man and society disobey it at great peril. "But I call for more from my disciples," saith the Lord. Let the deepest motivation of your spirit in every situation that life can offer be such a regard and reverence for every life that God has created on this earth, that will make each handshake an act of worship, and each gentle touch a sacrament to the Lord.

Let the animal world around us be regarded as the handiwork of God to be used and protected with thoughtfulness and wisdom, but not with worship which belongs only to God.

This is reverence for life!
Let each child be born into a good

home—a longed-for, a wanted and loved child.

This, too, is reverence for life!

Let every person be treated with mutual dignity and respect, regardless of race or situation.

This, too, is reverence for life!

Let us strive with all our strength for the peace and the welfare of all mankind.

This, too, is reverence for life!

To strive to allay the bitter angers of man that wars may cease, and yet to give one's life for some unknown mother and child in a place called Vietnam.

This, too, is reverence for life!

Even to help create and keep "at the ready" the terrible missiles in their air-tight tubes, while at the same time praying that they may rust from disuse.

This, too—in this world of Adam and Eve—rather in this world of Cain and Abel—is a true and honorable reverence for life!

You have heard it said to the men of old "Thou shalt not kill." This is the law of life and it is right and necessary, and humanity sinks below it at its peril.

But I say to you everyone who is angry at his brother is liable to God and to man. You, my disciples, are to be men and women and young people of love and of honor.

Live, as you must, in the sinful kingdoms of man. But strive with all that is in you toward the perfect Kingdom of God.

END

REGRET

Too many people ruin what could be a happy today by dwelling on a lost yesterday and in this way they jeopardize tomorrow.—Ursula Bloom in *Don't Be a Bore*.

June 1968

CHAPLAIN'S HYMN, THIRD BRIGADE

Ride on, O men of God today;
Your daily task lies far away;
Some soldier with some dark dismay
Cannot yet see the light of day.

Should he be facing life alone,
His soul needs rest, his heart a home;
His faith cannot continue on,
Unless there is some ray of sun.

You who have heard a noble strain
Give sound and song to this refrain:
There is no day so dark or dim
That God cannot be found therein.

With this our hope, with this our love,
We ride to tell of him above
Who came that we might live free men
And not be bound by death and sin.

God bless our men and guard them all.
May each one hear thy holy call;
May they answer with hearts aglow
And love for thee on earth below.

—Chaplain (CPT) Harold L. Alexander

(This hymn, sung to the tune of *Where Cross the Crowded Ways of Life*, was composed by Chaplain Alexander when he was with HQ, 2nd Msl Bn 58th Arty. At present—March, 1968—Chaplain Alexander's address is 34th Engr. Gp., APO San Francisco 96291. The hymn was accepted by the Third Brigade.)

HAPPINESS

The happy people are those who are producing something; the bored people are those who are consuming much and producing nothing.—Dean W. R. Inge.

By John L. Rand

The Development of the Military Chaplain in Great Britain

FOR A LONG time British chaplains' appointments were almost entirely under secular control with very little ecclesiastical supervision of nominees or terms of reference, caused probably by a religious and military transition both going on at the same time.

Before the Reformation the position of the clergy was neat and tidy, each priest being subject to his own bishop and having someone to look for guidance and support in carrying out his duties, whether in a parish or on the march. After the Reformation things weren't that simple. The fact that religious settlements and national churches could be established by civil legislation caused a tendency in some quarters to assert the supremacy of the state over the church even in spiritual matters, and one result was that new problems, new situations were sometimes left in a sort of limbo between civil and ecclesiastical responsibility. As long as the army consisted of local levies or militia units with their chaplains subject to local ecclesiastical authority there wasn't much problem, but, when the army grew to a national force in the modern sense, obviously some new form of national ecclesiastical supervision was needed, but it wasn't forthcoming for a long time.

Also, the nature and basis of both church and ministry were now being hotly discussed in palaces, parliaments, and marketplaces in every

Second in series of three articles on the history of the military chaplain written by a retired Canadian Regular Army Chaplain. Last issue: *The Origin of the Military Chaplain*. Next issue: *History of Military Chaplains in Canada*

reform area. People didn't necessarily have the same attitude to "the Cloth" as formerly. England, which didn't erect a new church at all—merely made reforms within the old one—was not as much affected by these circumstances as some other areas. The same vicars continued in the same parishes under many of the same bishops and with the same basic doctrines. England, however, *was* seriously affected by the wave of scepticism, cynicism, and devil-may-care thinking that swept Europe in the wake of the Renaissance, and she suffered a severe religious decline about the middle of the 17th century. She was also affected by that other development, the military transition from feudalism.

Feudal military command had been based on social structure, and this tradition took a long time to shake off. The expression, "an Officer and a Gentleman," has undertones of an age when "gentleman" referred to birth and class, not necessarily character and behavior. So the social structure concept of military leadership remained. In Oliver Cromwell's words, "Men would follow a gentleman confidently, but would evince jealousy and mistrust of someone out of their own stratum, until he show himself to have uncommon qualities of leadership."

Other countries already possessed standing armies, but England, protected by the Channel, still got along with a new form of the medieval levy—militia—raised and commanded by the new equivalent of the old leadership. Military training was one of a gentleman's marks of distinction, but without a standing army in which to get training young men of well-to-do families had to go abroad and serve more or less as soldiers of fortune, a type of service that gave money and adventure but wasn't conducive to habits of loyalty or discipline.

When the quarrels between Charles II and Parliament erupted into civil war in the 1640's most men of that class, with that training, were on the King's side and the effects soon showed. The King's men had skills, particularly in cavalry horsemanship, but Parliamentary forces showed greater fighting spirit and discipline. Cromwell therefore decided to break with tradition and make use of motivation, ability, and honest merit in promotions. As it turned out only a few of his top men "came up from the ranks," but he did make a beginning. A butcher's son and a drayman, among others, achieved leadership in his forces.

ANOTHER development was that the Parliamentary army became the first truly national force in British history as distinct from levies or local militia of former days. Soldiers could enlist in, or be assigned to, units from distant parts. Presumably the chaplains, since they were not now representing local parishes and were not connected with local church authority in the same way, began to feel a need of some organization of their own. Most Cromwellian chaplains were either Puritan or Presbyterian, accustomed to conciliar or presbyterial forms of church polity rather than episcopal, and this itself would produce a need for some sort of organizational relationship.

In Cromwell's words, "Religion was not the thing at first contested for, but God brought it to that issue at last." Sir Winston Churchill comments that Parliament's Scottish ally was "inspired with earnest, slowly roused, and now fanatical religious passion." There had been regimental chaplains earlier (Standing Orders of 1621 listed them among regimental officers), but now with its strong sense of religious mission, and no doubt for the reasons of the last paragraph, the Parliamentary army gave them even more thought. They received a degree of organization, with Master Bowles, a Presbyterian, performing a job something like the Chaplains-General of the future. After 1648 chaplain appointments were made by what we would call Army Headquarters rather than by regimental commanding officers.

Cromwell's regime rightly tried to suppress some of the glaring vices of the time, but it also struck at many less questionable activities—like taking walks on Sunday except to church! Fast days replaced feast days. Religious celebrations were not permitted in "the superstitious time of the Nativity." The army, which was also the police force, had to lay charges for all sorts of offenses that were hard to think of as crimes. "Soldiers," Churchill says, "were sent round London on Christmas Day before dinnertime to enter houses without warrants and seize meat cooking in all kitchens and ovens." E. S. Turner, whose book *Gallant Gentlemen* outlines the history of the officer class of the British forces, highly praises the early career of the Parliamentary army, but he goes on, "It was the fate of the New Model Army in its later, tyrannous years...to fill the country with a lasting hatred and mistrust of the military."

Thus when Cromwell died changes soon followed. People had been years in a moral strait jacket. Their reaction was such that Charles II, not the sort of man to have truck nor trade with Puritanism, morality, or official integrity, was able to return and take the throne. Under him a royal bodyguard was immediately established, England's first standing army, and this soon expanded into various Guards regiments mainly

staffed by Cavaliers and returned exiles who would not be favorably disposed toward innovations of officers who had been butcher's sons or draymen! For one thing, the organization for chaplains was dropped and their method of appointment reverted to the old tradition.

Early in Charles' reign getting a commission meant finding somebody with influence at court, but this gave way to the "purchasing system" which remained in effect until the 1870's. It caused the rich to subsidize national defense, made commissions and promotions dependent on money rather than merit, and, in the absence of a pension plan, was a nest egg one could sell at a profit in old age. It meant, however, that unsuitable men could gain command of other men while potentially good officers were kept down or out. It meant also that chaplain appointments could be granted or sold to men of dubious merit, and so many poor quality clergymen did get in that they became one of the targets of 18th century satire, such as that a chaplain "would rather say grace than preach a sermon, providing there is a good dinner to recompense his labor," or that the naval chaplain is one "that in his junior days was brought up in the fear of the Lord, but the university reasoned him out of it at last." In 1764 a chaplain was killed fighting a duel in Epping Forest.

Death vacancies in the field were just about the only way to commission or promotion without money and, since neither could be had unless there *were* vacancies, gave rise to a long time popular toast, "Here's to a sudden plague and a bloody war." Some vacancies were bought up by parents for children and were therefore out of the market and out of use a long time.

IN THE LATTER half of the 18th century the remarkable success of Prussian armies caused their harsh discipline to invade other armies, including British lower ranks, but British officers had paid for their jobs and continued to treat soldiering as a gentlemanly profession and pastime.

Yet E. S. Turner, to whom I am indebted for much of the military background in this section, emphasizes there is another side to the coin. The annals of the 17th and 18th centuries are studded with examples of brilliant leadership and understanding man management by products of this very purchase system. That amazing little island during the same years the system was in effect was able to establish a far flung Empire—and did it in such a way that its various parts when granted independence in the last half-century of our own time have almost all remained stable, viable, choosing to remain in association with Britain through the Commonwealth! Many of this new breed of Empire-builders became famous,

others less so, but they did add up to an excellent argument that the purchase system occasionally proved advantageous in helping good men to a quick start. Arthur Wellesley, for example, the future Duke of Wellington, was maneuvered by his family between regiments until he was a lieutenant-colonel at 24!

Nevertheless, at the close of the 18th century military affairs were not good. In 1793 the Duke of York led an expedition to help the Dutch against the French and it ended badly. Two years later as Commander-in-Chief the Duke began an overhaul, nearly abolishing child commissions, setting up confidential reports on officers, and ordering minimum periods to be spent in each rank before promotion.

Chaplains had a share, too. The many who were holding appointments but farming out the work were told to report for duty by December 25, 1796, or be retired, and after that date no sale or transfer resignations followed! New qualifications were provided for, and the office of Chaplain-General created. (It has been argued that these reforms were an effect of the evangelical revival then under way in England, but this is unlikely. The situation as the Duke found it showed no sign of revival from within, nor did the response to the new measures. The truth is, a layman saw the potential of chaplains and tried to help them fulfill it). The old traditions were deeply entrenched, however, as we shall see in an illustration from eighteen years later.

Let's look through the eyes of a man close to the heart of the situation, one who wrote a series of documents now available in a book called *The Letters of Private Wheeler* and who served with the 51st Light Infantry from 1809 to 1828, experiencing the Walcheren campaign, the Peninsular War, Waterloo, garrison duty in England, and service in the eastern Mediterranean during the Greek war of independence. His letter 66, from General Hospital in Spain, June 1814, tells of his leg wound. Amputation was feared, hospital conditions were ghastly, and that atmosphere may account for some of the bitterness in this outburst:

The people of England little think how her soldiers are neglected respecting spiritual aid, or I believe it would not be so. If they could but see the agonies of the dying, their prayers, and the horrid oaths uttered by some in their exit from this world, I am sure this most of wants would be attended to.

It is true there are chaplains with the army who sometimes perform divine service, but what use are they, for their mode of living does not agree with the doctrine they preach. I have often heard the remark that a chaplain is of no more use than a town pump without a handle.

If these Reverend Gentlemen were stationed at the sick depots and made to attend the hospitals, they would be much more usefully employed than following the army with their brace of dogs and gun, running down hares and shooting partridges, etc. In winter quarters these men once on a

Sunday (weather permitting) perform divine service, but when a campaign opens, every day then is the same, few troubling themselves about days or anything else. It is only on the eve of battle that any inquiry is made, what day it is.

Whether Wheeler in his overwrought condition really reflects the opinions of others—or even his own normal opinions—is difficult to say. Some men evidently had views of a different sort.

A chaplain who was present at the siege of Louisburg, 1745, and remained in the garrison through its four-year tenure was John Breyn-ton who during that long stay apparently had great influence on a young surgeon, Thomas Wood, to whom in 1749 he gave a character testimonial. Wood proceeded to England, was ordained, and returned to become the first missionary among the Micmac Indians, translated parts of the Bible and Prayer Book into Micmac and compiled a Micmac dictionary. Breyn-ton himself came back in 1752 to the pastorate of the newly created outpost of Halifax and remained in it 33 years. When an old man in 1783 he founded the first Sunday school in Canada, only three years after the world's first Sunday school opened in England.

In fact, the church on the east coast of Canada owes a considerable debt to the military and naval chaplains of Britain for in the late 1700's and early 1800's a surprising number of missionaries and founders of parishes were chaplains when they first came to these shores. They had previously served as chaplains elsewhere, or, like Wood, turned to the ministry while in service, all proving that even in its dark days the chaplain service did include many able and devoted men! Public criticism, while not altogether unmerited, was the old story of the squeaky wheel getting the attention. The best work of chaplains seldom gets into newspapers.

Nonetheless, a decline set in about 1829. By 1843 only five commissioned chaplains were in service. The office of Chaplain-General had been dropped, although restored again in 1846. The tide turned with the Crimean War, which caused a sharp increase in the need of chaplains, and by 1858 the present Royal Army Chaplain Department was in being. Compulsory uniforms were prescribed in 1860, and when a chaplains' crest was being designed the famous words "In Hoc Signo Vince," associated with Constantine's vision, were submitted as a motto; it is said that Queen Victoria herself decided on the English version, "In This Sign Conquer."

Meanwhile, the first non-Roman Catholic church service ever held in Canada had been conducted at Baffin Bay in 1576 by the chaplain of the Frobisher expedition. Protestant Huguenots arrived in 1598 but they were

French-speaking. British military and naval chaplains came and went, but it wasn't until October 10, 1710, that English-speaking ministrations came to stay. On that date Port Royal (not Annapolis Royal, N. S.) was captured from the French, and one of the chaplains of the expedition, John Harrison, was commissioned to remain as garrison chaplain and stayed ten years, ministering to the military and civilian populations, becoming the first resident non-Roman Catholic clergyman in CANADA.

Most chaplains coming over in those days were Anglican but not all. A distinguished Presbyterian, Dr. John McNab, writing first of the Huguenots, continues, "Among the force that captured Louisburg and Quebec were Scottish regiments. These had their own Kirk Sessions with their chaplain as Moderator. So our first Presbyterian services in English began in 1758 at Louisburg and in 1759 at Quebec under the leadership of military chaplains."

(To be concluded next issue)

**LOCATION OF SERVICEMEN'S CENTERS UNDER THE
AUSPICES OF THE COMMITTEE ON MINISTRY TO
SERVICE PERSONNEL IN THE FAR EAST
Room 665, 475 Riverside Drive, New York, N.Y. 10027**

HONG KONG

*Servicemen's Guides
Fenwick Street Pier

U.S. Servicemen's Lounge
80 Gloucester Road

(*An interfaith project to which the Ministry to Service Personnel in the Far East contributes the services of the Protestant Chaplain as well as an annual grant toward the operating budget.)

THAILAND

Bangkok Servicemen's Center
63 Wireless Road
Bangkok

JAPAN

Christian Servicemen's Center
844-1 Kuruma, Kawashimo
Iwakuni

Japan Christian Hospitality Center
Honcho Bldg., 3rd floor
2-1 Honcho
Yokosuka

KOREA

Hillside House
Han Nam Dong Kil
(adjacent to UN Village)
Seoul

OKINAWA (Ryukyu Islands)

Ishikawa Service Center
179-2 Aza Ishikawa
Ishikawa City



PREACHING CLINIC JAMES T. CLELAND

Reflections on Last Sunday's Sermon

THE homiletical assignment which confronted me just before this article was written was a sermon for the First Sunday in Advent. It resulted in an experience which may have happened to many of you but was completely new to me. So I am going to share it with you.

For some weeks I had been haunted by part of a verse from the Fourth Gospel: "If I had not come and spoken unto them, they had not had sin" (15:22). Did Jesus actually hold himself responsible for sin? Whew! Should I write a sermon on: "The Advent of Sin"? Well, I did. I'm not sure that I would preach on this subject any later in Advent. But it seemed

that it might have possibilities as a valid antidote to the equally valid saturnalia of our cultural yuletide, as we made preparation for the birthday of our Lord. So I wrestled with the text and the context, paying serious attention also to Matthew 5:21-30, and developed a three-deck sermon on sin: the fact; the cause; the remedy. Then, before wording it *in toto*, I turned to my sermon filing cabinet and prepared to list this effort under two categories: by number: sermon 360 (I don't *have* to preach as often as you do); by text (or subject): John 15:22. What did I discover? This Johannine verse was the text of sermon 67! I pulled that sermon out of the

Dr. Cleland is Dean of the Chapel, Duke University, Durham, N.C.

cabinet, and found that it was written for the Amherst College Chapel, January 6, 1935, and revised and rewritten for the Duke Chapel, April 29, 1951. I had forgotten all about it; but there it lay in front of me, asking: "How do you expect your hearers to remember what you preach, if you yourself are so forgetful?"

I began to compare 67 with the planned, though unworded-in-final-form, 360. The exegesis and exposition were basically the same; my hermeneutical stance is still that of a liberal evangelical, with equal stress on both the noun and the adjective. The purpose of both sermons were identical: to explain. I am a teacher, even in the pulpit. The definition of three key words for moral evil—vice, crime, and sin—was unchanged down the years. In both sermons I concluded that, on the face of it, Jesus was wrong, if he claimed to be responsible for sin. After all, the Old Testament is full of sin, of the realization of sin. Is that one of the reasons why it is so interesting? In both sermons, I dealt with the *new* dimension in sin which Jesus introduced into the word, so that it has never been quite the same since. Now, is such agreement over a period of thirty-two years a plus or a minus, a boon or a bane? Am I so set in my theology that there is no possibility of necessary change? Worse than that, am I right or wrong in my understanding of the faith? It's almost enough to make a man stop preaching. Not really!

Then, did I scrap all the material I had recently collected for 360, and preach 67 over again? No. There were six major changes in my second approach to this saying of our Lord.

1. Specific Intent

In 67, it was *to help this congregation* to understand that Jesus' norm for living was the principle of love enunciated by a heavenly Father. In 360, it was *to help this congregation* to understand that Jesus changed the locus of sin from the act per se to the motivation of the act.

2. Pattern

In 67, the pattern was a messy "Textual Expository," with Exegesis and Exposition interwoven as point I, and Application as point II. In 360, the pattern was "Topical Expository: Ladder" with three rungs: I. The fact of Sin (Vice, Crime, Sin); II. The Cause of Sin (The stress was on the sinful attitude rather than on wicked deeds); III. The Remedy for Sin (It starts with conviction of sin, which is prior even to repentance). Why did I not restructure 67 as a proper "Textual Expository" sermon: I. Exegesis; II. Exposition; III. Application? Because the Fourth Gospel is for me the most baffling book in the New Testament. It is filled with cryptic, undeveloped statements. It regularly perplexes me as an exegete.

3. Primary Thought for Exposition

In 67, it was the principle of love. Jesus raised the norm—he raised it high—away above observance of the law. In 360, it was the inwardness of sin. Jesus pushed the locus back from outward behavior to the attitude of the heart. It is easier to keep a law than to implement a principle, isn't it? To become a Christian, one must first recognize that he is a sinner, no matter how good he actually is. Christianity is a religion for sinners.

4. Introduction and Conclusion

In 67, the start and finish were connected with no special season in the Christian Year, at least not in its revised form for April 29. (When I revise a sermon—and I often do for re-preaching—I usually destroy the previous form or forms.) April 29 is the Feast of St. Peter, Martyr; but I wasn't much of an ecumenist in 1951! In 360, the introduction and conclusion were controlled by the First Sunday in Advent. The table-hanging for Advent is violet (or purple): the color of royal mourning, scheduled for periods of preparation and penitence, namely, Lent *and* Advent. One has a right, a duty, to speak about sin at such a time. I realize that the mourning is probably linked with the *Second* Advent. But it seemed proper, so early in the Advent season, to recognize that Jesus brought a new sense of sin in his first Advent. I referred to the purple hanging at the beginning and at the end of 360.

5. Illustrations

In 67, there were numerous illustrations, particularly in the Application, where the lives of men who lived by the principle of love were used as the word "love" become flesh. In 360, there was scarcely an illustration. Why? I almost wholly depended on definitions. This was a most unusual procedure for me. I do not recommend it. If I rewrite this sermon, I'll introduce more support material.

6. Length

Sermon 360 was shorter than 67. Why? I'm not preaching as long as I used to. The difference doesn't amount to more than 3 or 4 minutes

—twenty-one minutes instead of twenty-five. I know that a sermon is as long as it seems; but there is something to be said for the dictum that, if you don't strike oil in twenty minutes, stop boring.

So, that is what happened last week in the Cleland study. I know you will read this about May, and Advent is a long way behind you and a long way before you. But the subject—"Jesus and Sin"—is a perennial one. Just pay special attention to your Introduction and Conclusion. Moreover, it may be—happy thought—that some of you will save this column until Advent. I myself may make use of 360, now re-numbered 67, on December 1, 1968. END

THE TROUBLE WITH BEING A PROPHET IS... (OR WHERE'S THE PROFIT?)

1. People misunderstand you.
 2. You have to live in the desert.
 3. The food's bad—locusts and wild honey.
 4. You don't have many friends.
 5. People always blame *you* when things go wrong.
 6. The hours are terrible.
 7. You spend a lot of time traveling.
No time at home or summer camp.
 8. There's always some nut who wants to throw you in jail.
 9. It's a good way to get killed.
 10. There's no money in it.
 11. The insurance rates are very high.
 12. Who needs a prophet anyhow?
- Chaplain, CPT, Howard E. Nason, USAF

By John Bruce Medaris

The General Who Doesn't Have to Fight

I'M SUPPOSED to have been a successful man, but I must say that until quite recently I didn't even know what that meant. I haven't been successful, and I'm not yet, but I'm getting there.

As a youngster, I thought I was smarter than anyone around. I didn't have to study to stay in front at school. But I was always fighting. I know now that I was insecure, and that it was insecurity that led me to fight everybody and everything.

I was raised a Methodist. Both my mother and grandmother instilled in me a fundamental belief about God. But I revolted, first in secret, then, as soon as I could get away with it, in public. *God may be around, I told myself, but I'm going to stand on my own two feet.*

FOR THE first half of my life, until World War II, I hurt more people—including my wife and children—than any man has a right to,

and live. But during that same period I walked through the valley of the shadow of death at least five times and was spared. Because I'm the stubbornest man alive, it never occurred to me that there was any reason for this, except that I was just too good a guy to lose or too lucky to get hit.

It was General Omar Bradley, one of the greatest leaders this country has ever had, who helped me to see where I was wrong and who gave me the lift that began to turn my life around.

He gave me his complete confidence. Beginning with the campaign in Northern Tunisia there were many instances where by his support of my professional recommendations he proved that confidence.

In the early days of the invasion of Europe I was forced to take a position that would cause him to change an important tactical decision. General Bradley looked at me with his wonderful eyes and asked, "Do you know



MG John B. Medaris, while commanding the Army Ballistic Missiles Agency in 1958, follows the countdown in the blockhouse before the launching of the JUPITER-C rocket.

ABOUT JOHN BRUCE MEDARIS:

Major General John Bruce Medaris, Retired, is an authority in military weapons and space technology who has enjoyed a long and significant career in the United States Army. Formerly Assistant Chief of Ordnance, he was chosen in 1955 to head the Army Ballistic Missiles Agency at Redstone Arsenal, Alabama, in its efforts to produce an effective intermediate range missile for national defense.

Serving under General Medaris was a team of distinguished German scientists, led by Dr. Wernher von Braun, who developed a missile with the capability of orbiting a small satellite, but were prevented from pursuing that goal in preference to other national objectives. When, in October, 1957, the Russians achieved the spectacular distinction of being first in space with an orbiting satellite, General Medaris was given the signal to proceed. Eighty-nine days later his team orbited the first free world satellite.

Before General Medaris' retirement in 1960, his agency achieved the first deep space probe; their experiments discovered and defined the van Allen belt of radiation around the earth, and launched the first satellite of the sun.

The story that appears here is General Medaris' own account of his more personal adventure—the adventure of one man with his God.



MG Medaris discusses with Secretary of the Army Wilber M. Brucker (center) and Dr. Wernher von Braun (right) the launching of the earth satellite, Explorer III, perched atop the JUPITER-C rocket of the U.S. Army.

what this means to us?" I answered that I fully realized the effect of my judgment, if followed. I will never forget his look as he said, "Very well, the plans will be changed. As long as you are my Ordnance Officer your professional judgment will be followed. When I no longer believe you're the best man to handle ordnance, somebody else will have your job."

This was the first time in my life that anyone had trusted me fully. Through Tunisia, Sicily, and the in-

vasion of Europe, Bradley supported me in what were, many times, unorthodox decisions.

As a result, I no longer had to fight. Instead I felt a terrific responsibility to repay a debt, a responsibility which I began to see was more than I could bear alone. We were headquartered in Bristol, England, during preparation for the Normandy invasion, and walking the streets one Sunday for exercise, I passed the Anglican cathedral and turned in. I should say I *was turned in*, and I began to feel my need for God and that there was a God to answer my need.

Some people seem to come to rebirth as Christians in one leap, but others, like myself, are stubborn and stupid and have to climb up a long, rugged course. Realizing my need for a power beyond my own was my first step.

It was a small step, but a sufficient one to start me in a new direction and change the way I was treating people around me. What I was learning from General Bradley I used with others and I saw people under me who had been classed as failures changed entirely when I built a box of responsibility around them and said, "That's yours." It was when I quit fighting and began trusting, that I started to move ahead in my profession.

I came home from overseas, was reunited with my family, and eventually was sent to Washington, D.C., as Assistant Chief of Ordnance. Here I took my second step toward rebirth. My son has been confirmed in the Episcopal church, and now my wife and I and our younger daughter were confirmed in the Old Falls Church in

Virginia. I began to be challenged by the rector to understand what I really needed and what the Christian faith offered me. Then I was handed the most challenging task a man in my profession could receive—to set up the Army's new agency at the Redstone Arsenal—to create out of an old ammunition depot an agency employing five thousand people, and to develop the Jupiter missile. Everything I had done before seemed to peak up to this new assignment. But four months after I took command I was struck down with cancer.

ONCE MORE my life was spared. The cancer was caught early, and two months after surgery at Walter Reed Hospital I was back on the job. I had come far enough by now to be free of fear, and to be able to say openly that I must have been spared because the Lord had work for me to do.

Now I faced decisions that were too much for me—too much for any man. I was surrounded by a group of outstanding scientists (who seldom agreed with each other), and when they differed on what course of experimentation to follow I had to make the decision. Many of the decisions were between approaches to problems that were still germinal at that point. There was insufficient experimental background, and yet our commitment to a decision, if it were wrong, could set us back a year or two and cost us money we didn't have. We had to be right. The critical nature of our mission could afford no delays.

I had sense enough, when faced with such decisions, to know I couldn't make them on my own. My people

came to understand that when I walked to the window and stood looking out I was waiting to hear something. And it would come full blown into my head. If anyone had told me then it was the Holy Spirit speaking to me, I'd have thought he was "kooky." But I was being guided. Those decisions were so seldom wrong that nobody in his right mind could credit a human being with being right so often.

I will never forget the day we had to decide to solve the problem of the terrific heat generated on reentry of a space capsule into the earth's atmosphere. Twelve or fifteen different routes were being proposed, but when I looked at the timetable and the budget I knew we couldn't explore them all. Five of our top scientists were with me. They had just reviewed the status of each of these ways to accomplish our task, and I had to decide to which one we would commit ourselves. My technical background was certainly inadequate to make such a decision. The scientists knew far more than I, but they just couldn't decide.

I walked to the window and made my mind a blank except for the immediate problem. Inwardly I asked, *Please tell me what to do.* The answer came through as clear as a bell. I turned and said to Wernher von Braun, "We'll go *this* way." And it turned out to be right. It worked the first time and is now the accepted method of shielding space capsules from excessive heat.

In 1960 I retired from the Army. Two years later my wife and I came to Florida. We worked hard to realize the dream of a lifetime, designing and



MG Medaris gives instructions to COL Leonard Orman (center), director of Army Tests, at the blockhouse prior to launching the globe-encircling Explorer satellite. H. H. Koelle (right), chief of preliminary design for the Army Ballistic Missiles Agency, looks on.

building a house, practically by ourselves, brick by brick. We moved into it in June, 1964, and in July I fell apart. My old friend was back in the form of bone cancer. My doctor did all he could for me. He relieved the excruciating pain. Knowing that I wanted it that way, he gave me the "straight dope:" I might live a year—or a year and a-half.

In the meantime we had joined the Church of the Good Shepherd in Orlando, and the people of Good Shepherd started to pray for me. They didn't know me really. They only knew that here was someone in trouble and they turned to help him, while I was facing with stoical realism the fact that I wouldn't be around much longer—just when my wife and I

thought we could enjoy together the good years of life.

ONE DAY our rector, Al Durrance, came by to see me and left a book titled *God Is Able*. I haven't yet read the book. I have read only the first chapter, but it brought me into the most spectacular experience of my life. All of a sudden the light dawned. *God is able!* For the first time I felt completely confident of God's ability to do anything he wants to do. I promptly joined in with those who were praying for me and began to pray for myself, recognizing that the Lord had been looking after me as a stupid, sinning man all of my life, and that maybe if I got around to it fast enough He might have some work

for me to do.

I took step three toward my rebirth. I told God, "I believe not only that you exist, but I believe you are here with us today—right now doing the same things you did when the primitive church was born. This is still the great leap—the hump people have to get over—to believe this on the basis of total faith."

Shortly after this I met Virginia Lively, to whom God has given a ministry of healing. She was at a friend's house for an informal meeting one night, and though there was a driving rain I went. I had to go. But when I got there I was wet and bedraggled and I sneaked in the back where I found a couple of men drinking coffee in the kitchen and listening to what Virginia was saying.

As the meeting was breaking up, someone said to Virginia, "Perhaps there are some who would like prayer for healing."

From the back of the room I shouted, "Me!"

I went forward and sat in an overstuffed chair while Virginia placed her hands on my head and prayed for me. I could feel the power and love of God flowing from her hands. I felt like I had hold of a two-thousand-volt hot transmission wire. When the prayer

was over I was as limp as a dishrag, but my commitment to Christ was total and complete—win or lose, live or die.

It's a year and a-half now since I was supposed to die. But my last medical examination revealed no lesions except for a faint trace of the one big one that was there originally. And, believe me, the X-rays three years ago looked like a speckled hen.

THE LORD has spared me again, and this time I think I know what it's all about. I can say to Him clearly, "I don't have a life any more, Lord. It's yours. You gave it back to me. So whatever there is of it belongs to you."

I still have troubles, but they're a different kind now. I have a consulting company in the space technology field that keeps me very busy. I'm continually sweating out a conflict of interests between the time my business demands and answering the cries for personal help that come my way.

Sometimes I get very tired, but when I do I find I've been doing something God didn't want me to do. He gives me strength enough each day to do what He wants. Meanwhile I'm a living example of His patience and forgiveness. **END**

Reprinted by permission, Faith at Work, 279 Fifth Avenue, New York, N.Y. 10016

Whether 60 or 16, there is in every human being's heart that lure of wonder, the sweet amazement at the stars, and at starlike things and thoughts; the undaunted challenge of events, the unfailing, childlike appetite for what next, and the joy of living.—*Cheer.*

Salvation does not propose to make our circumstances different but to make us different.—Seth C. Rees in *Alliance Witness.*

Parish of Transients: *Military Mobility and the Chaplain*

A CHAPLAIN and a civilian minister were discussing their respective ministries. "I have a parish of transients," the chaplain said. "My people are continually coming and going. They are transferred, on the average, every two years. On any given Sunday I don't recognize half the people in the chapel. This is one of the unique aspects of the military chaplaincy."

"Not any more," the civilian minister replied. "My people are continually coming and going too. I have a church in a metropolitan suburb, with a lot of rising young executives, and they're transferred by their companies just about as often as military men are. Why, I doubt if there are ten families still in my church who were charter members when it was organized six years ago. You have to remember that the United States has become a nation of transients."

And indeed it has. In modern urbanized America nearly everybody moves frequently. The quiet, rural community where families have lived in the same homestead for five generations and nearly everyone has deep roots is now the exception rather than the rule.

Yet the chaplain who is sensitive to the implications of his environment is not willing to settle for an easy identification between the problems of military mobility and those of mobile Americans in general. The suburban church and the post chapel do not confront the same kind of mobility. There are special dimensions in the mobility of military men and their families which add special dimensions to the ministry of the chaplain. No serviceman experiences his relationship to the Service simplistically as that of employee to employer. The service is for him, whether temporarily

or permanently, a total way of life. And military forces, by their very nature, are highly mobile. By definition they must be prepared to move at a moment's notice. No matter how solid and permanent a Stateside base may look, it exists only to support the operating forces: the ships, the fighting divisions, the aircraft squadrons, the FMF. Dry as the ground under his barracks may be, the land-based sailor "goes ashore" after work for liberty "on the beach." His base is organized and commanded as if it were a ship. The floor of his office is a deck. The ship is the normative unit for the entire Navy, as is the fighting division for the Army. So the civilian should not be fooled by the seeming permanence of brick chapels and ivy-covered headquarters buildings. The whole mystique of military service assumes a special kind of operational mobility as a way of life.

There are differences, then, between the mobility of military people and that of Americans in general—special dimensions added by the military situation. These can be summarized in terms of: (1) the involuntary nature of personal mobility in the armed forces; (2) the family separation which military mobility requires; (3) the total mobile environment provided by the armed forces. Let us take a closer look at these three dimensions.

Involuntary Personal Mobility

The rising young executive, working for Standard Oil may be transferred by his company from city to city at frequent intervals. But he will always be consulted about those transfers. If he doesn't like a particular city to which the company wants to transfer

him, he will probably have options open to him. If the company is insistent, he always has the final option of quitting and going to work for Texaco. Not so with the military man. His transfers come in the form of orders, and he has much less control over his personal mobility than does the civilian.

Furthermore, it is the white collar and executive portions of the civilian population that move most frequently. Blue collar workers, in general, are far less mobile. Whole industries, in fact, move to surplus labor areas in order to find them. Blue collar workers may move from rural to industrial areas, or from one industrial area to another, to find work; but such moves are always self-motivated. Laborers, whether skilled or unskilled, are rarely if ever transferred by the employer.

Blue collar equivalents in the armed forces are transferred as routinely as executives. For all military men, officer or enlisted, "orders are orders." You may state your preferences and submit your requests, but whether or not they are honored will depend on the needs of the service. If you don't like your orders, in the last resort there is no realistic alternative but to grit your teeth and say, "Aye, aye, sir." The military man has very little control over his personal mobility.

Family Separation

Another significant dimension of military mobility is family separation. In no other way of life does involuntary family separation present itself as universally as it does in the armed forces. Quantitatively it varies from service to service. It is probably greatest in the Navy and least in the

Air Force. But nearly every serviceman, sooner or later, must undergo some separation from his family. This aspect of military service leads to a great deal of loneliness; to family tensions and pressures, when mothers must assume the father role as well, and when fathers must be fathers in absentia; to special needs when emergencies such as deaths and illnesses arise in separated families. Whether he is accompanying the deployed troops or serving in the base chapel at the home port in which the families are waiting, this separation is sure to be a major element in the ministry of every military chaplain.

The Total Mobile Environment

A third and perhaps even more distinctive dimension of military mobility is to be found in the total mobile environment provided by the government for its highly transient military personnel. Servicemen routinely conduct their operations in places—at sea, overseas, in combat areas—where a normal community environment is not available. Everything necessary to sustain life and social organization must be taken along. The ship at sea is the perfect example, with its self-contained housing, utilities, food services, shopping facilities, medical, dental, religious and recreational facilities, even its own charity drives. Combat units ashore similarly provide a total mobile environment.

Even in the United States military service takes families as well as men into areas in which they are cut off from the normal facilities of a civilian community. If a new air base is needed, you don't plunk it down in the middle

of Manhattan. You go out to the prairies of Texas or the wheatfields of Kansas, where there is plenty of wide open space—but no corner grocery or neighborhood church. The base must be built as a complete community. Where isolation is not a problem, if the civilian resources of a small community would be overtaxed by a large military influx they must be supplemented.

In foreign areas, where the standard of living and culture are quite different from those of the United States, a total mobile environment which meets American needs must be provided. American military communities overseas are sometimes ridiculed because of the "Little America" ghettos, complete with Cub Scout packs, backyard barbecues, and an English-speaking Santa Claus in the Base Exchange at Christmas time. There is justification for the complaint; many American families in such ghettos pass up priceless opportunities for involvement in another culture and enriching experiences. But the complainers must remember the involuntary nature of the overseas service of most military families. To live in a charming tatami-matted, paper-walled, non-heated house among neighbors who speak only Japanese can be a delightful experience if you choose it; to have it forced on you is quite another matter. As long as military mobility remains involuntary, American-type communities for those serving overseas will be a necessity in order to maintain an acceptable level of morale.

Even apart from mobile operating units such as ships at sea, in which the total environment has to be taken along to sustain life, then, the armed forces tend to create for families as well as

men a ready-made, self-contained total environment. Military service is a way of life in which people become accustomed to finding such a total mobile environment provided for them wherever they go. The chaplain's place in the military community is itself an outgrowth of this particular kind of mobility. It provides the rationale for our ministry.

Implications for Ministry

Let us take a closer look at some of the implications for ministry that are inherent in the mobile military way of life. It should be clear at this point that there are significant differences between the mobility confronting the suburban pastor, whose transient parishioners move into and out of a permanent community, and that confronting the chaplain, for whose parishioners mobility is a way of life. He deals with total mobile communities, and he himself is part of that mobility.

There are certain implications for ministry in the involuntary dimension of military mobility. There is a ministry to those seeking to adjust to unwanted assignments, unchosen jobs. There is a ministry to those trying to make themselves happy in areas they don't like, among customs and cultures they don't understand. There is a sense of permanence and stability, an at-homeness in even the most unwanted environment, which can be contributed by the presence of the church that is "built on a Rock."

There are equally straightforward implications growing out of the family separation which is part of service life. No chaplain who has watched lonely servicemen aimlessly walking the streets of off-base towns, who has

talked with wives desperate just for the sound of an adult male voice, can be unaware of the challenge to provide a religious ministry to loneliness. Family tensions, caused or intensified by separations, increase vastly the need for a counseling ministry. And the crises that arise in separated families offer the clergyman one of his greatest opportunities.

But the implications for ministry growing out of the total mobile environment provided for military men and their families, the system which calls for our presence in the armed forces, need to be thought through with the greatest care. We ought to be aware, for instance, of the fact that within this total military environment there is a tendency on the part of some servicemen and their families to look upon chaplain services as a "government benefit," to which they are entitled as part of their compensation.

What is the effect on ministry of being a "government benefit?" There are obvious dangers. There is a downgrading of the elements of personal responsibility and existential involvement which must be part of vital religious experience. But there are redemptive elements too. The non-church-related young woman, facing a crisis in the absence of her husband, is not likely to search out a civilian minister on whom she has no claim. But when the chaplain is one of the military community "benefits" which her husband has left her, chances are good that she will turn to him. The place of the chaplain in the total mobile environment provided by the government encourages a relationship in which a clergyman is much more readily and easily called on, in which he can be brought into everyday

life far more normally and routinely than in the civilian community.

The "total mobile environment" system which calls for our presence in the armed forces exists out of necessity, and not out of any desire to replace normal community services and facilities. But when it exists alongside normal services and facilities, as is the case at most Stateside bases, problems of relationship arise. On a ship at sea or with the troops in Vietnam the chaplain is the only full-time religious professional available. But any stateside base, even if it was originally built in the middle of the boondocks, will sooner or later be surrounded by civilian churches. And just as the local businesses are likely to regard the base exchange and commissary as unwanted competitors, so the local clergymen, even if at a less overt and more subconscious level, are likely to regard the base chaplains.

The chaplain ought never to "compete" with the local churches. Neither the denominations that sent him into the military nor the armed forces want this. We ought to recognize frankly that the local pastor, who confronts transient military men from a stance of relative permanence, can offer a variety of church experiences which we, because we are ourselves part of that total mobile environment, cannot provide. Much as we enjoy facing from the pulpit a full chapel, we ought to encourage people to become fully and responsibly

involved in local churches of their own denomination whenever possible. We ought to cooperate fully with the local churches, working with them as much as possible and making ourselves part of the community.

However, we must be realistic enough to recognize that we are part of a kind of society that encourages its members to allow the "total military environment" to become a substitute for the kind of stability others may find in the civilian community structures. Whether or not such a situation is fully desirable is beside the point; it exists. The stateside-based chaplain cannot, therefore, limit himself to a supplemental ministry to transients, prisoners, and duty personnel unable to attend church off base. He must provide as full a ministry as possible to those who, because of the system, feel more at home and can be better served within that total mobile environment which for them provides security.

The minister who said to the chaplain, "My parish is as transient as yours," was wrong. By the superficial criterion of the frequency with which parishioners move, perhaps yes. But at the deeper level of the nature of the mobility and the implications for ministry, the military chaplain deals with a unique kind of society and a unique kind of mobility. He will minister effectively only when he understands its peculiar dimensions and responds to them in a relevant and creative way.

The greatest lesson of all to be learned about Time is that you never have any moment but the one right now. Too often we live in the past of what was or the future of what may be, completely ignoring the *now* that is.
—Leone Kester Minneman in *The Stuff of Life*.

Any man who thinks he's more intelligent than his wife is married to a smart woman.—*Wall Street Journal*.



Dr. Daniel A. Poling at his last public appearance, four days before his death. Chief of Army Chaplains, Francis L. Sampson, is shown to the right. The Executive Secretary of the General Commission appears above Chaplain Sampson at the rear table. Rabbi Bertram Korn, author of the memorial prayer for the Four Chaplains, is seated at the far left.

DANIEL A. POLING IS DEAD

Dr. Daniel A. Poling, 83, minister, editor, novelist, radio speaker, leader in civic movements, friend of youth—especially of military personnel, outstanding church leader, died on Feb 7 in Philadelphia.

Funeral services were conducted by Dr. Norman Vincent Peale in New York on Sunday, Feb. 11.

Dr. Poling had two earned and 14 honorary degrees. He was the author of more than 25 books, including four novels.

In 1963 he received the "Clergyman of

the Year" award from Religious Heritage of America.

For years he was outstanding leader of the International Society of the Christian Endeavor. Moreover, he was one of the founders of the Servicemen's Christian League (SMCL) during WW II.

Dr. Poling also was the leading spirit in the founding of the Chapel of the Four Chaplains—one of the chaplains memorialized was his son Clark.

Establishing Rapport with the Hospital Patient

WHEN THE chaplain makes his initial visit, two objectives are high on the list. First, he must try to establish rapport with the patient. Second, he wants to learn as much as possible about the patient.

Sometimes the newly admitted patient is on his guard. He has been interviewed by many staff members and he is apt to interpret the chaplain's call as another attempt to "pump" information out of him. By the time the chaplain calls his defenses have often been established.

A direct question may appear as a threat to his defenses. He stands on the rampart challenging anyone who would seek admission to his private fortress.

My former clinical instructor, The Reverend Donald C. Beatty, used to caution against the interrogation technique. "You can get a lot of information and establish a relationship without asking a direct question," he used to say.

The following excerpts from an interview between a patient and a Protestant chaplain may serve to illustrate the point. The patient was a Catholic and the chaplain was attempting to establish a relationship between the patient and the Chaplain Service in the absence of his Catholic colleague, who was on vacation at the time.

Chaplain: "Hi, Mr. H. I said hello to you the other day.

How are you?"

Patient: "O. K. Good to see you."

Chaplain: "Can we sit somewhere and talk a minute?"

Patient: "Yes, over here." (Patient points to a table at which there is one chair. Chaplain brings another chair to the side of the table and is about to sit alongside the patient.)

Patient: "Sit over there across from me, if you please." (Patient points to the opposite side of the table.)

Chaplain: "I understand you are a Catholic."

Patient: "Yes, I am."

Chaplain: "Our Catholic chaplain is on leave now but when he comes back he will visit you."

Patient: "I have written to my pastor in _____ and asked him to come to see me."

Chaplain: "You were pretty close to your pastor and I suppose you were active in church activities."

Patient: "Yes, I'm a member of the Knights of Columbus and I hold the fourth degree." (Patient took out his Knights of Columbus membership card and several other cards, all indicating membership in various organizations. In showing his draft card he jokingly added, "I haven't burned it either.")

Chaplain: "Looks like you have a lot of identification cards."

Patient: "Yes, I can show anyone where I have been at any time. I can account for my time month by month."

Chaplain: "You find this to your advantage, I suppose."

Patient: "I sure have. I can prove who I am and where I've been."

Chaplain: "Obviously you get around a lot."

Patient: "I have been in 48 of the 50 states. I have traveled by jet, bus, train, ships. . ."

Chaplain: "You seem to like travel."

This was followed with a description of his naval service and the places he had been stationed.

Chaplain: "You obviously like boats."

Patient: "Ships! We call them ships. I'd like to get back into the Navy.

Chaplain: "It appears you like outdoor activities."

Patient: "Yes, that's why I feel cooped up in here—like I'm in jail. I don't like being locked up."

At this point the chaplain sets forth his first direct personal question. "Do you have any brothers or sisters?"

Patient: "Two half-sisters. My father died when I was five years old and mother remarried. . . . Mother and I were Protestant but my stepfather was Catholic, so we all joined the Catholic Church."

Chaplain: "So the whole family could be of one religion."

Patient: "That's right. That's the way it should be. The family is the main thing. Strong families. If not, everything fails."

Chaplain: "You think a lot of your family."

Patient: "I do. We got along well. That's the way it ought to be. Mother wants me to hold up my travels so I can be home for my sister's wedding. But I'm going to keep my room at the 'Y' in _____ so I can have a place to stay when I get out of here."

Chaplain: "Having a room gives you a feeling of stability."

Patient: "Yes, it does. I made arrangements to pay for it by the month."

Chaplain: "This means you pay for a room when you are not using it."

Patient: "It's not so expensive when I pay for it by the month. When I get out of here I'm going home but my room will be waiting for me."

Chaplain: "You were living at the 'Y' before you came to the hospital."

Patient: "Yes. I was going to business school but the president of the school thought I ought to take a vacation. I was confused. So here I am on a vacation. . . ."

The patient went on to tell about his "girl friend" and how he planned to marry her someday. However, his plans for marriage were somewhat vague and the girl was one he had known in childhood and was now living in Chicago.

After reading the above conversation one might be tempted to ask, What was accomplished? Or, What is unusual about this interview?

The unusual is that it is fairly usual. This type of encounter takes place in hospitals all over the land. If the effort to listen and restrain one's desire to offer advice is typical, this case is typical of the hospital chaplain's initial visit with the patient.

If one is looking for depth psychology, it is not here. Nor was it intended. In effect, the chaplain is saying to the patient, "We of the

Chaplain Service want to be your friend while you are here. Why don't you talk with Chaplain _____ when he comes back from his vacation."

But the chaplain in this case does not go away empty-handed. Even in this brief visit he was able to pass on to his colleague certain things to look for when visiting this patient:

First, the patient may be suffering from a lack of identity—existential anxiety. He displayed a large number of identification cards to show he "belongs" but the very emphasis on "membership" signals a need to proclaim something he seemingly does not have; an image of his place in society. Actually, he has never related closely to anyone and the exhibit of cards may be a defensive attempt to prove identity.

His failure to identify with other people is noticed in his inability to relate to members of the opposite sex—a syndrome frequently observed in schizophrenics. He has not had a girl friend since high school days. His plans to marry a childhood friend, without indicating whether she intends to marry him, might imply that he wants to be identified with married men because most men get married and he wants to be numbered with them.

Again, the patient's numerous travels, along with his poor work record, may indicate a desire for freedom from responsibility. This man has had many failures. His traveling about may have been a search for new starts or a running away from failures.

Though he is a Fourth Degree Knight of Columbus, there is little evidence of religiosity. Possibly the desire to see his former pastor may stem from the association of a father image. This suspicion is fortified by the fact that he refers to his stepfather only once.

The chaplain senses in the patient ambivalent feelings toward the mother. There is an indication of a dependency which the patient is attempting to break. "Mother wants me to . . ." and "Mother writes regularly" are typical of his numerous references to his mother. Keeping his room at the "Y" might indicate an experiment in independency. Perhaps his wanderlust is tied in with these feelings.

Closely related to this are the patient's protestations about the importance of the family unity. The chaplain says, "Methinks the lady doth protest too much." Most likely things were not as harmonious as the patient would have us believe.

The chaplain's invitation to talk may have been a threat to the patient at first. This is indicated in his request that the chaplain sit on the opposite side of the table. The table became a symbolic fortress. Whether this signals as latent homosexual feelings, it is too early to

know but the suspicion is worth noting.

The chaplain's interpretation, as noted above, is punctuated with terms such as "may indicate," "might imply" or "may be suffering from." The chaplain is well within his rights in not pinning positive labels on the patient at this point. The interview was too brief to draw conclusions. He was attempting to draw a sketch, not paint a portrait.

END

Is There a Writers' Conference in Your Summer?

Many of our readers are also writers and might enjoy sharing writing experience at a conference this summer. Two we know about are:

**1968 Christian Writers and
Editors' Conference**

**Time:
Conference Week
July 6-13**

**Extension School
July 13-20**

**Place:
American Baptist Assembly
Green Lake, Wis. 54941**

**For information about program,
arrangements, and cost:**

**Mrs. Margaret S. Ward
Program Director
Christian Writers' Conference
Valley Forge, Pa. 19481**

**1968 Judson Workshop for
Writers and Artists**

**Time:
Conference Week
July 27-August 3**

**Place:
Judson College
Elgin, Ill. 60120**

**For information about program,
arrangements, and cost:**

**Dr. Benjamin P. Browne
Director
Judson College
Elgin, Ill. 60120**

**FOR LEARNING AND INSPIRA-
TION ATTEND ONE OF THESE
CONFERENCES!**

Evaluating the Chaplain

This address was given by the Assistant Chief of Staff to the Annual Chaplains Training Conference, Third U.S. Army, Fort McPherson, Ga., on October 18, 1967

AS CHAPLAIN Murphy has told you, I am coming to the end of my active military career this month, a career which has given me an opportunity to see the way in which the faith of our fathers and mothers has born fruit in the lives and deeds of their sons in the military, and you and I know that it is the fruit which is our own faith that is most important. It has also given me an opportunity to see how well the faith of the various denominations is witnessed to in the lives and ministry of their chaplains.

I am happy to say that I count many chaplains as my personal friends. I have known many chaplains who have been equal to the best the denominations produce for service anywhere.

My own spiritual life, as well as that of my family, has been enriched by their ministry and friendship.

From my own point of view as a Christian, the continued vitality of the several religious groups is an assurance that my own position as a believer is not isolated but is rather of the pattern and fabric of American life. "God has much people here."

So, for example, I find comfort in just seeing this great gathering of clergymen of various faiths sent by your denominations to be military shepherds or endorsed in the Reserves to go when the nation needs you.

Having said that, permit me to make some observations touching on the point of view of the military com-

mander, with particular reference to his expectations in regard to his chaplain. Even in his strictly professional status, the military commander looks at the religious denominations and the chaplaincy which represents them, as a many faceted treasure. For example, he sees them as a precious cultural capitalization and as a great source of strength. Such a view has a long tradition reaching back to George Washington's own deep appreciation of the efforts of all religious groups in the Revolution and his insistence that chaplains be included in the Army from the start. But the truth is that Washington, and every worthy commander, has looked at his chaplains with the expectation that they would contribute something vital to the well-being of the men in their commands. Their evaluation of the chaplain will invariably rest upon this basic question: *Does the chaplain provide what he ought to provide the men out of the resources available to him?*

But you may ask, "What do you think the chaplain should be providing? Isn't that too complex a product or too intangible to evaluate?" I know most of the homiletical arguments against measuring spiritual things. I know that where two or three are gathered, God is there too and that the widow's mite was really more valuable than the other offerings. I concede that the good a man does indirectly may be hard to trace to the source and that, after all, the judgment is really God's and no other's. But, nevertheless, there are ways by which a commander can measure; and, believe me, he does weigh in the balance the ministry of his chaplain. He does it usually on the basis of two factors which I do not think are at odds with spirituality.

The First Factor is Discipline.

In military language discipline is a state of mind which enables an individual to obey with willingness and intelligence, and to conduct himself appropriately, even in the absence of specific orders. Discipline is thus a product of moral and social training, as well as actual practice. It may be tested and measured by such factors as: *Devotion to duty, obedience to orders, and conduct on an off duty.*

Naturally, I do not think of the chaplaincy as a kind of moral military police corps or of chaplains as disciplinarians. Morality and all its derivatives are supposed to flow from basic religious commitment. Nevertheless, chaplains claim that all the moral codes stem from the Scriptures and the teachings of religion and these are your basic equipment. The commander is therefore on safe ground when he tests the effectiveness of his chaplain on the basis of the extent to which he contributes to the enhancement and development of discipline.

I suppose the most pertinent text from the Bible has to do with John the Baptist and, since he is a man who is somewhat between the testaments, its use may be appropriate. The scene is that occasion when the soldiers came to John asking what they should do in the light of his message. His answer was brief and to the point, "Don't loot; don't extort; and be content with your wages." A second text is that description of the military way in Matthew 8 which doesn't seem to offend Jesus in the least, "I say to this man, 'go' and he goeth and to that one, 'come' and he cometh."

It seems to me that all of us would agree that the kind of military organi-

zation we want, the kind the commander wants, is one composed of soldiers who are disciplined in the manner described in those texts. Men who do not think of themselves as mere mercenaries; men who will not think that every sacrifice and hardship must be repaid in the balance of those terms. The sort of soldier we want to represent our country in foreign lands and on the streets of the United States should be no amoral, undisciplined robber of virtue and wealth. What we actually want; what in large measure we have; what we want to make sure we continue to have is a force of men who will obey orders when they have them and will do what they ought to do when they are on their own, because they believe it is right. Such men will be those whose training in their churches has given them a sound start in that direction. They will be those whose continuing practice of their religion under the guidance of chaplains in the military results in self-discipline. Such men usually wear the military harness with becoming ease whether they are privates, commanders, or chaplains.

We are of course living in times when a good many of the usual attitudes toward discipline are under attack. We have cause for concern about the rising tide of so-called nonconformity (which is actually another kind of conformity). But we are also living in an era in which most people, including those in the military, are conscious of the threat of world catastrophe. Nearly everyone recognizes and is capable of responding to the fact that peace hangs by the slenderest of threads and that the line between anarchy and order in our cities has grown thin. In addition to this, the most ignorant soldier can understand that his life may one day

depend not on whether he has some theoretical right to do this or that but upon whether he and his comrades respond on order.

In evaluating a chaplain's response to this challenge, I think a check list which might look something like this would be appropriate:

1. Does he discipline himself?
2. Is he responsive to the discipline of his own faith group?
3. Is he an example of military discipline?
4. Does he try to bring the teachings of religion to bear on the discipline of those who attend his services?
5. Do those of his persuasion seem to be affected by his teaching in regard to discipline?
6. Does he work actively in the Character Guidance program?
7. Does the Character Guidance program produce salutary changes?
8. Is the whole command affected by the chaplain's stand on matters of discipline?

The Second Factor is Faith

One of the great true stories to come out of the second World War tells of the day when rescuing troops broke into Cabanatuan Prison. One of the prisoners came out into freedom having nothing on except a pair of ragged pants. Walking out beside his chaplain with whom he had shared imprisonment since the Bataan death march, he was heard to exclaim, "I lost everything but I didn't lose God." This is the kind of success story which justifies the interest and support which a commander gives his chaplain. It speaks of keeping faith under the most adverse circumstances the military service can offer. It speaks not only of

the soldier's faith but of his chaplain's too.

These are not factors which are completely beyond measuring. Imperfect though they are, statistics on the continued faithfulness in religious observances have meaning. Participation in civic action programs sponsored by the chaplain has meaning. The variety of groups engaged in religious activities has meaning. All of these attest to the fact that men are keeping their faith. But, even though the preservation of the faith is a vital work, it is really only part of our commission. Religious men and women in the Army *should* be supported so they keep the faith but many more who are not religious most assuredly should find God.

The Army today provides excellent chapels, educational buildings, religious centers, retreat houses, religious films, and other equipment in a style to make most missionary boards envious. The facilities and the funds are provided for a tremendous program, but the Army cannot provide the message. I know you chaplains are conditioned to the phrase, "The commander is responsible for the religious program." True enough, but both he and the chaplain must answer to God. The chaplain must, I am sure, bring that message in such a way that Jews who have become Jews according to culture alone, find new meaning in the religious tradition. That Protestants and Catholics who have fallen prey to secularism are restored and that those who have no religion at least hear the call to a different way.

How would I measure all this? Again, let me list some signs of effectiveness in the chaplain.

1. Is he an unmistakably religious man?
2. Are those who admire him attracted by his belief or only his personality?
3. Does he work with people just like any other staff officer or does the fact that he is a chaplain make a difference?
4. Do formerly inactive people re-awaken and begin to interest themselves in the religious program?
5. Can he preach the word of God so that it glorifies Him and wins commitment?

FINALLY let me say something about what I think the personal relations of a commander should be with his chaplain.

The ideal would be a situation in which the chaplain is a close friend, confident and trusted staff member, and (especially where the chaplain is of the commander's faith) shares his spiritual fellowship. There are times and situations, however, when all this may not be possible; but I think when it is not, both the chaplain and the commander should be working toward these ideals. Let us take them in the order mentioned.

(1) They should be friends. Nothing hurts the chaplain's program more quickly or the commander's ability to respond to his responsibility for the religious program than for a personal barrier to exist between them. Both of them should cultivate and cherish friendship. This does not mean however that this friendship should be used by the chaplain to presume any special privilege or favored status. No one should ever get the notion that the line of command runs through the chapel.

(2) The chaplain should be the commander's confidant. Because of his unique position, crossing military, civilian lines and even denominational ones, it is possible that the chaplain may be the only one who can bring some matters to the commander's attention. Because of his lesser involvement in career competition with the other officers in his command, he may be the one the commander chooses to use as his sounding board. The commander's position is often a very lonely one. He needs not only the availability of a chaplain to whom he can talk freely, but the assurance the chaplain's presence will help him to choose the harder "right" in the tough decision.

(3) The chaplain should be a trusted and loyal member of his staff. He is a member of the team, of the battalion or brigade, exhibiting his loyalty and enthusiasm for it and, as a staff member, continually working and programming so that in effect the commander doesn't have to devote an inordinate amount of his time to chap-

lain activities. In those cases in which the commander does not seem to exhibit much interest and does not choose to participate in the religious program, the chaplain should recognize that the commander has responsibilities to many people and is exercising his free will. Certainly he should never allow any annoyance to destroy his opportunity to serve God in that place but rather strive for spiritual victory for all in the command, including the commander.

Finally, the chaplain should, if possible, have fellowship with the commander. There are enough people who think commanders are impersonal without the chaplain joining them.

As I mentioned when I began to speak to you, my own faith has not faltered; more than that, it has been strengthened in my career. Not the least of the reasons why this is so is that chaplains have considered me a man to whom they should minister. I thank God for them, for you, and for the great system we have in the Army which has made this possible. END

FILMS NOT AVAILABLE

In the January-February issue of *THE CHAPLAIN*, there appeared what has proved to be a very popular article on "The Lowry Pre-Marriage Clinic." It was stated that a TV-film Series on *Aspects of Marriage* could be ordered through ATC (ATTSE-V), Randolph AFB, Tex. 78148.

A communication from Chaplain Paul S. Haney at Randolph states: "Though Air Training Command would like to go along with the generous offer as stated by Chaplain Gilmore; yet, financial and technical considerations preclude the distribution of the films at this time... If at all possible, would your office be gracious enough to print a retraction to this offer?"

So here is the retraction—and we are sorry! (Editor)

Kind words can never die but without kind deeds they can sound mighty sick.—*Missionary Tidings*.



Chief of Chaplains, U. S. Army, Chaplain (Major General) Francis L. Sampson, demonstrates what he talks about in his interview—that the chaplain today goes out to his men instead of waiting for them to come to him.

New Breed of Soldiers in Vietnam

TODAY'S long-haired, tight-trousered young men, whom elders tend to regard as hopelessly undisciplined, are turning out to be some of the most highly disciplined soldiers of current history, and the Army chaplains who minister to these young men are adding a new dimension to the term 'Soldiers of God,' said **Chaplain (Major General) Francis L. Sampson**, Army Chief of Chaplains, in an interview following a 30-day tour of the Far East.

Continuing his comments on the young soldier in Vietnam, the Chief of Chaplains added, "I will never in my life again prejudge our youth, because time after time when heavy demands are placed on their young shoulders they've made the pessimists and cynics eat their own words. The United States soldier has never looked better, never been more disciplined, never met the challenge of duty, honor and country with greater faith in God and in his fellowman than those men in Vietnam.

"I thought in World War II no unit could have higher morale than my parachute outfit, but I've never seen morale like Vietnam. I can't quite explain it.

"These young men are better soldiers than their dads were. They accept responsibility better. They are better motivated, more committed."

The war in Vietnam is producing not only a new-type soldier, but also a new-type Army chaplain, according to the Chief.

Through his travels, Chaplain Sampson found that today's chaplain does not wait at the chapel for the men to come to him. Chaplains are going into the elephant grass, the swamps, and jungle to hold services for as few as five men at a time. "Services are short, spontaneous, to the point and sometimes as many as 12 or 14 are held during a day. They are held outdoors, in the battle areas. The men are not as attracted to the institutionalized, rigid, chapel services," he said. Because the chaplain is taking the church to the servicemen rather than the servicemen coming to the church, the chaplain learns to know the men better.

"There is a much more intimate relationship between chaplain and soldier than has existed before because the U.S. Army chaplains in Vietnam have made religion a man-to-man ministry," said the Army's top chaplain.

"On the battlefield the chaplain is the church. . . . The chaplain goes with his men not as a hawk or a dove—but under the aegis of the American Eagle and in the inspiration of the Holy Paraclete."

Chaplain (Major General) Francis L. Sampson, Chief of Chaplains, U. S. Army, talks with men of the 1st Brigade, 101st Airborne Division, commanded by Brigadier General Salve H. Matheson, near Bao Loc, Vietnam.





Mekong Delta, Vietnam.—RADM James W. Kelly, Chief of the U. S. Naval Chaplains Corps, talks to crewmen of the self-propelled barracks ship USS *Benewah* (APB-35), during a service held aboard the ship.

Gratitude for Courage and Sacrifice in Vietnam

SHORTLY AFTER his return from an extended visit to Vietnam, RADM James W. Kelly, Chief of Chaplains, U.S. Navy, spoke at a news conference and reported on his experiences. Some of his impressions are presented here in condensed form.

"I returned from Vietnam with deep appreciation for the effective ministry our chaplains are giving to the Navy-Marine team, everlasting gratitude for the courage and sacrifice our men are demonstrating and unquestionable hope and faith in the way the South Vietnamese are standing up and rallying to the cause of freedom and stability. . . .

"I saw what our people are doing to help the Vietnamese and how they are responding. They see us as brave and courageous. They see us as a people of great compassion and understanding. Both views

are necessary in setting off the right process whereby they can become a responsible and free nation. . . .

"There is a deep religious concern on the part of our military personnel in Vietnam. In all my 26 years in the military community I have never before seen this concern so mature and expressed with such depth. I observed it in Generals, Admirals, Captains, Colonels, Privates, Lance Corporals, Petty Officers and Seamen. There is a definite search for and expression of a dynamic and vital faith in God. It is evident from church attendance, counseling interviews, handshakes, smiles, courage, bravery, good will, loyalty, love and through people relating to people. . . .

"There is a God-centered morality about our involvement. Our men believe we are in the right place to preserve peace in the world. And the price we are paying for freedom is worth it. This is a part of the religious concern; it is something more than the strictly political and secular. . . . They long for peace but they would never abandon a helpless people to the rape and ravage of terror and to the enslavement of ruthless communism. . . ."

Again, in the Republic of Vietnam, RADM James W. Kelly, Chief of Naval Chaplains, visits the hamlet of Binh Thanh on the Soi Rap River in the Rung Sat special zone.





During his visit to Vietnam, Chaplain, MG, Edwin R. Chess met with the three Chiefs of Chaplains in Vietnam. L-R: Chaplain (LTC) Nguyen Van Tong, Chief of Protestant Chaplains; Chaplain (LTC) Nguyen Van Long, Chief of Catholic Chaplains; Chaplain Chess: Chaplain (LTC) Thich Tam Giac, Chief of Buddhist Chaplains.

Efforts for Peace in a Troubled World

TWENTY-TWO jet flying hours after departure from Travis Air Force Base, California, our party safely arrived at Ton Son Nhut Air Base, South Vietnam. It was Thanksgiving Day. The only reminder for those assigned was turkey and the trimmings. The trip had officially begun.

The trick is to get the clearance—no easy matter. The problem—to make the visit mutually profitable for the Seventh Air Force and the staff. The solution—to work the clock from dawn to dusk. Everybody else does—we can't be satisfied to give less. We didn't.

Our first item of business was to note what impact our new chapel facilities and our volunteer chaplain force had made since our visit a year ago. Chapels do make a difference—attendance was up. Not spectacularly, but enough to recognize on graphs and charts. The increase didn't

come easy. It was largely the result of the hours spent each day by the chaplains with the men who fight the war and support the flying personnel. The volunteer chaplain also makes a difference. Wanting to be there is much different from being there on orders. The difference could be best described as enthusiasm and desire. The result is acceptance and appreciation from the men served. The counseling load is heavy. Separation can only cause problems in marriage and family.

Part of the war effort is to make a proper impact on the Vietnamese community. The chaplains share in the humanitarian projects along with their chaplain-sponsored lay organizations. This war will be won, too.

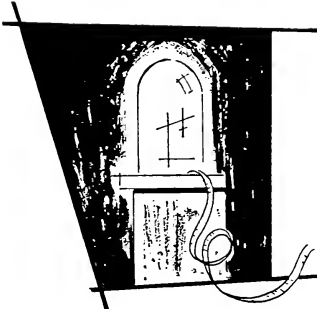
Our chaplains share in the heroics. Medals come their way. They deserve them as do all who fight the war.

It is one thing to watch the war from the comforts of home, in living color and big screen. We can flick the off switch with whim or desire. They can't. For them, war is not only real but personal. Our fast five-day visit took us to every Air Force installation. We saw chapel foundations begun and finished chapels dedicated. We saw the dedicated work of our chaplains. We returned with these feelings confirmed and reconfirmed. Morale could not be higher nor dedication greater. Greater sacrifice could not be given in an effort for peace in a troubled world.

**Chaplain, Major General, Edwin R. Chess,
Chief of Chaplains, USAF.**

Chaplain, MG, Edwin R. Chess, Chief of Air Force Chaplains (right), prepares to pour concrete for foundation of new chapel in Da Nang, Vietnam. On his left is Wing Commander, COL Maloy.





NEWS ROUNDUP

Chaplain (LTC) Robert D. Wilson was presented the Army Commendation Medal (First Oak Leaf Cluster) by Chaplain (MG) Francis L. Sampson, Chief of Army Chaplains, on November 27, 1967, at a ceremony prior to his reassignment to the HQ, U.S. Army, Europe. Chaplain Wilson had served as director of Plans, Programs, and Policies in the Office of the Chief of Chaplains.

Chaplain, CPT, Theodore J. Wilson, Site Visitation Chaplain, 30th Air Division, Sioux City AB, Iowa, and Chaplain, LTC, Joe L. Morris, Sioux City Installation Chaplain, are examining the note pinned to "Snoopy," unofficial mascot of the Army Element stationed at Waverly AFS, Iowa. Note reads in part: "The Army troops at Waverly want you to find 'Old Snoopy' a good home...and wish that you treat him right."





PRIEST KILLED WITH HIS MEN

Chaplain (Major) Aloysius P. McGonigal, a native of Philadelphia, died with his men in Hue, Vietnam, on Sunday, 18 Feb 1968.

Father McGonigal was ordained in 1953 and taught at Gonzaga High in Washington, D.C., Loyola High in Baltimore, and Georgetown U., in Washington, D.C. before entering the Army chaplaincy.

He served as an Army chaplain from Oct 1961 to Sept 1963. In June 1966 he again entered the Army chaplaincy. His last assignment was with the U.S. Advisory Compound in Hue. He traveled all over the northern province and had extended his year-long tour in Vietnam.

He was expected to leave Hue and take a desk job in Da Nang; his replacement was actually on the way up to Hue. But there was no Catholic priest with the 1st Bn of the 5th Marines and he wangled his way to join them. "He wanted to be in the field," said a sergeant who knew him well.



The mother of Chaplain Michael J. Queally who died in Vietnam responds to the presentation of a gold medal in honor of her son's sacrifice and heroism. Dr. Poling and Chaplain Sampson who shared in the presentation stand at the lectern. In the foreground, looking toward Mrs. Queally, is the evening's master of ceremonies—the Honorable John Morgan Davis, Federal Judge, Eastern District of Pennsylvania.

DUTY DAY WITH GOD

The first annual observance of religious one-day retreats for the three major faiths was held at Fort Riley, Kansas, from 14 Jan. to 9 Feb. 1968. Among the outstanding leaders present were Dr. W. Robert Smith, chairman of the Dept. of Philosophy, Bethel College, St. Paul; and Dr. Roger L. Fredrikson, pastor of the First Baptist Church, Sioux Falls College, S. D.



Louis (left) and Philip (right) Palermo lead members of Qui Nhon's U.S. Support Command in holiday songs. Chaplain (LTC) Virgil W. Daley (left center) accompanied the Palermo brothers while the folksingers toured the Qui Nhon area. Called the "Apostles of Cheer" the brothers represent Youth for Christ International and are touring South Vietnam. The team has toured over 40 countries in the past 30 years.



LT Paul J. Everts, CHC, USN, has been reassigned to the 1st Marine Air Wing in Vietnam. While he was Brig chaplain at Great Lakes Naval Training Center he carried on an extensive program of group counseling with prisoners. He felt that more men could be reached and helped more effectively than on an individual basis. Groups averaged 12 and met weekly over 6-week periods.

Dr. Frank H. Woyke, executive secretary of the North American Baptist General Conference for 21 years, will become associate secretary of the Baptist World Alliance. Dr. Woyke enters upon his new work July 1, 1968. He will have responsibilities in the fields of world relief, study commissions, and the North American Baptist Fellowship.





Chaplain (CPT) Curtis G. Smith conducts worship services for new arrivals of the 1st Air Cavalry Division at An Khe, Vietnam. Each man joining the Division spends four days in specialized training as part of his orientation, during which the chaplain is a very welcome counselor.

LEFT BELOW: Dr. Oral Roberts greets personnel at DaNang AB, RVN, following a preaching service which he conducted. **RIGHT BELOW:** Chaplain, LTC, Richard D. Miller, Installation Chaplain at DaNang AB, RVN, converses with students of the English classes sponsored by HaiChau Evangelical Church, DaNang. There are 139 students enrolled in classes taught by 20 volunteer airmen under the direction of Chaplain, CPT, Robert L. Browning.





Clergymen of the Kodiak area along with ranking Naval officers aboard the U.S. Naval Station at Kodiak, Alaska, were guests during a service celebrating the 192d Anniversary of the Navy Chaplain Corps, November 28, 1967. SEATED, L-R: The Rev. Alver Lofdahl; RADM Donald M. White; The Rev. Jean-Baptiste Baud; The Rev. Norman Smith. STANDING, L-R: The Rev. Ed Richards; CAPT James Spargo; CAPT Paul A. Tickle; The Rev. Woodrow Phillips; Protestant Chaplain William R. Samuel and Catholic Chaplain H. Thornton Kelly, host chaplains; the Rev. Robert Childs.

Going out of town this weekend? Will you be able to attend church on Sunday? If not, Chaplain (MAJ) Raymond Strawser, Post Chaplain at Fort Holabird, Md., thinks he has the solution. He has instituted the Week-enders Service for military and civilian personnel, which is held on Thursday afternoon. Chaplain Strawser feels that this service will increase in popularity and is in keeping with the Chief of Army Chaplains' policy of holding the maximum number of services for the maximum number of troops.





Chaplain, LTC, Carl W. McGeehon, USAF, was selected by the Reserve Officers' Association as the 1968 Chaplain of the Year in recognition for his contribution to the morale, welfare, and spiritual guidance of American servicemen. The award was given to the Wing Chaplain of Mather AFB, Calif., during the Mid-Winter Conference of ROA at the Sheraton-Park Hotel, Washington, D.C., on February 23. The United Presbyterian USA minister entered active duty on December 19, 1942, and served during World War II in the Far East. He was recalled to active duty during the Korean War, and has served in the Office of the Chief of Air Force Chaplains, as well as many other noted assignments.

The widow of Chaplain (MAJ) Ambrosio S. Grandea has volunteered and been sworn in the Army Nursing Corps with the provision that she be sent to Vietnam. Shown here receiving the Silver Star awarded post-humously to her husband for gallantry in action while serving with the 4th Inf Div in Vietnam (June 1967), a few minutes before she was inducted into ANC. MG John C. F. Tillson III, Commanding General of Fort George G. Meade, Md., made the award. Chaplain Grandea died as a result of wounds received while attempting to help wounded men.





Chaplain Steve P. Gaskins, Jr., USA (Ret), now secretary for Distribution to Armed Forces Personnel for the American Bible Society, presents commemorative copies of *Good News for Modern Man* to Chief Petty Officers Alfred Zalewa and Paul Otazewski on the USS *John Adams* (SSBN-620). Sixty-five Bibles were presented to the crew of the USS *John Adams* in 1817. Over 10 million copies of the New Testament in Today's English Version have been distributed since September, 1966.

CPT Roland W. Faulk, CHC, USN, now retired, was presented with the Gray Shepherd Award as "the most ancient Navy Chaplain in terms of continuous active duty." He was appointed to the chaplaincy on Aug. 16, 1937.



Chaplain, COL, Francis X. Murphy, Command Chaplain, MAC, presents First Oak Leaf Cluster to the Air Force Commendation Ribbon to Chaplain, LTC, Simon H. Scott, Jr., Chief of Professional Division, HQ MAC, for his service as Base Chaplain, 438th Air Base Group, 438th Military Airlift Wing, MAC, McGuire AFB, N.J.

Dr. J. Wesley Robb, associate dean of Humanities and professor of Religion at USC, has been elected national president of the American Academy of Religion. Dr. Robb was a Navy chaplain during WWII and the Korean conflict. He is a prolific author and lecturer.

Bishop Paul V. Galloway, Resident Bishop, Arkansas area, The Methodist Church, visited Tripler General Hospital, Hawaii. Shown L-R: Chaplain (LTC) Harold A. Clarke, Post Chaplain, Tripler; Chaplain (COL) John W. Handy, Jr., Staff Chaplain, U.S. Army, Hawaii; Bishop Galloway; MG Byron L. Steger, Commanding General, Tripler.



Chaplain (MAJ) Warren H. Withrow, Combat Developments Command Experimentation Command, Fort Ord, Calif., and Chaplain (MAJ) Mario Tardivo (right), CDCEC view the new mural on the wall of the Chapel Annex—one of a series of four that are 10' by 4', and will be displayed during the various religious seasons. Joe W. T. Matson has painted the murals and S/4 Niles L. Carr, Jr. constructed the special frame which is used for displaying.

Chaplain Philip C. Bentley, USN, Ret., last year was awarded the Professional Certificate in Church Management at a convocation in the Spiritual Life Center, American U., Washington, D. C.



Chaplain (LTC) Paul E. Klett has assumed duty as the Assistant Chaplain for Training and Reserve Affairs at the HQ U.S. Continental Army Command, Fort Monroe, Va. He has just been reassigned from U.S. Army Europe HQ, Heidelberg, Gy., where he was Assistant Plans and Operations Officer in the Office of the Staff Chaplain.





Chaplain (CPT) DeFarris Gooden, 57th Sig Bn (C), presents GCC Certificate of Appreciation to Battalion Commander LTC Paul A. Bnencak, Fort Hood, Tex.



Two chaplains who read about the Lowry Pre-Marriage Clinic in the Jan-Feb *Chaplain* visited Chaplain, CPT, Haydn L. Gilmore at Lowry AFB, Colo., to see for themselves. L-R: LCDR Gordon Paulson, CHC, USN, and CPT Wally Turner of El Toro Marine Air Station; Chaplain, CPT, Haydn Gilmore, who wrote the article.

ICU SUNDAY—JUNE 16

This year, as in the past, Protestant churches all over the world will observe ICU Sunday to commemorate the founding of International Christian University in Japan.

Miss Ruth Miller, Exec. Dir. of ICU writes: "We hope that the Armed Forces chapels will again join in the observance of ICU Sunday in this year—which is the 15th anniversary of the school's opening."

ICU Foundation is located at Room 1220, 475 Riverside Dr., New York, N.Y. 10027.

Miss Miller reports that at present there are 1,300 students enrolled in ICU.

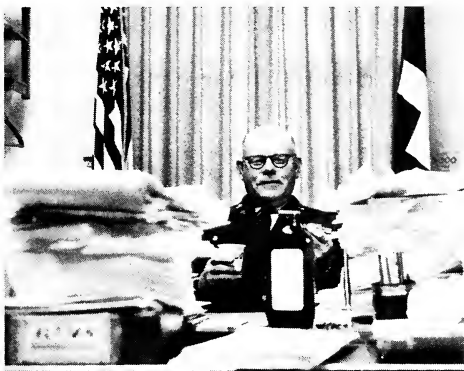
Chaplain (COL) Wayne E. Soliday, who has served as Deputy Staff Chaplain for the Military District of Washington since 1966, has become the Staff Chaplain. He is shown here receiving his new rank insignia from MG Charles S. O'Malley, Jr., Commanding General, MDW, and Mrs. Soliday. Chaplain Maurice S. Kleinberg, former Staff Chaplain, retired after 25 years of military service.





President Lyndon B. Johnson spoke at the dedication of Central Texas College, Killeen, Tex. Shown here is Chaplain (COL) Charles J. Murphy, III Corps and Fort Hood Chaplain, giving the invocation. L-R: Dr. Lewis Morton, college president; LG G. R. Mather, Fort Hood commander; Bill Bigham, CTC board president; Chaplain Murphy; The President; Mrs. Oveta Culp Hobby, *Houston Post* president.

Chaplain (COL) Charles J. Murphy, III Corps and Fort Hood Chaplain, Fort Hood, Tex., needs an aspirin while planning the many details of the post-wide annual religious retreat, held January 29 to February 23, with 21 retreatmasters from all over the U.S. The theme was "A Duty Day with God." Fort Hood originated the idea and sponsored the first post-wide retreat in 1966—first divisional retreat was held in 1962 by the 1st Armored Division.





Some of the prominent theologians on the program at the Protestant Seminars, 5th Air Force, Fuchu, Japan; Dr. William A. Kale, Duke University, Durham, N.C.; Chaplain (COL) Robert W. Tindall, 5th AF Staff Chaplain; Dr. Roy W. Fairchild, San Francisco Theological Seminary, San Francisco, Calif.; Dr. Robert M. Hilton, Institute of Therapeutic Psychology, Santa Ana, Calif.

The Rev. James R. MacColl, III, D.D., has been appointed Director of Professional Services for the Academy of Religion and Mental Health, New York City, effective September 9.

Dr. MacColl has been Rector of St. Thomas Episcopal Church, Whitemarsh, Pennsylvania since 1953.

Dr. MacColl served as a Navy chaplain from 1944-1946 and briefly in 1951 during the Korean conflict.

Chaplain (CPT) Carl Burton, new Asst. Post Chaplain, Fort Benjamin Harrison, Ind., says goodbye to Chaplain (CPT) Paul S. Norris, who is leaving for Vietnam. Chaplain Burton returned from Vietnam in December where he was with the 1st Bgd, 25th Inf Div.



Mrs. James Parsons receives a GCC Certificate of Appreciation from Chaplain (COL) Cauthion Boyd, Post Chaplain, Fort Benjamin Harrison, Ind., while Chaplain (CPT) Paul S. Norris, Asst. Post Chaplain, looks on. Mrs. Parsons had served as Sunday School assistant in the Protestant Sunday School.

The Protestant Church of Unterliederbach, Frankfurt, Gy., was the scene of a historic service on Mar. 1, 1968. The World Day of Prayer observance was shared by both Germans and Americans (bi-lingual) but this year also ecumenical for present were both Protestants and Catholics. More than 300 worshippers attended the unique service.





Chaplain (LTC) Lester E. Burnette, Indiantown Gap Military Reservation, Pa., arranges his oil paintings. L-R: "Heaven," "The Light," and "In the Hands of God." He uses his paintings to illustrate sermons. Chaplain Burnette conceived the idea of "Sermons with Visual Aids" in 1960 and first used them at Fort Sam Houston, Tex.

Mrs. David Lapp, president of the Fort Knox Jewish Sisterhood, presents Certificates of Appreciation from the Jewish Welfare Board to Mrs. Maryan Luria (left) and Mrs. David Nulzer (right) for their outstanding support and devotion to the Sisterhood during their services as president and co-president.



Chaplain, Capt, Henry C. Irvin, USAF, a site chaplain, has just received a commission in the regular Air Force.

Chaplain (MAJ) Ernest D. Lapp, Asst Chaplain, Armor Center, Fort Knox, Ky. is lighting the Chanukah candles during a special celebration held by the children of the Jewish Sunday School. The festival commemorates the victory of the Jews over the Syrians in 165 B.C.





BOOKS

PUBLISHERS' ADDRESSES
AT END OF BOOK SECTION

The Social Conscience of the Evangelical by SHERWOOD ELIOT WIRT. Harper & Row. 1968. 177 pages. \$4.95.

This book by the editor of *Decision* challenges Christians to thought and action on some of the crucial problems of today...peace and war, water and air pollution, racism, population explosion, urban renewal, labor-management relations, church and state, etc. He points up the failure of and renewed hope in social justice through the Old Testament, the time of Christ, and the Middle Ages. Can the world be improved through the relationship of the individual to God? Or, is some kind of group action necessary? Dr. Carl Henry, editor of *Christianity Today*, calls it "one of the finest books of the year...a reinforcement of the evangelical task in the work...required reading for every church-goer." —i.m.

A Second Touch by KEITH MILLER. Word Books (Waco, Texas). 1967. 156 pp. \$3.50.

An amazingly candid book about a sensitive layman's search and struggle for meaning and growth in his Christian life. The situations are drawn from his family circle and the ordinary round of business relationships. The book gets almost uncomfortably personal at times and reveals much to the reader about himself.

Morals in a Free Society by MICHAEL KEELING. Seabury. 1968. 157 pp. \$3.50.

A review and discussion of basic moral issues using situations and statistics found in current British society and measured against New Testament guidelines.

The Year 2000: A Framework for Speculation on the Next Thirty-three Years. By HERMAN KAHN and ANTHONY J. WIENER. Macmillan, 1967. 431 pp. \$9.95.

This ambitious book is formidable at first glance but proves to be very readable throughout and maintains a high interest level for the layman. An amazing range of factors are touched upon in dealing with projections and possible alternatives for life at the beginning of the next century. The authors believe that in spite of surprises, accidents, and variables man must plan and make decisions toward the improvement and limited control of his life and environment.

Church Union in Focus by J. ROBERT NELSON. United Press. 1968. 87 pp. \$1.00.

This is the ecumenical era; more and more churches are considering the possibility of union with other churches. Some prophets foresee a united Protestant church in the U.S.A. by 1980. This little book is presented as a "Guide for Adult Group Study" and is largely devoted to the problems and issues of church union which have been faced by the Consultation on Church Union (COCU) which started with four denominations in 1962 and now

has ten. It meets annually and considers doctrine and worship, structure and organization, and the various aspects connected with church union. Special teaching notes for 10 sessions are included in the back of the book.

The Stranger in the Mirror by JAMES W. RUSSELL as told to EDWARD R. SAMMIS. Harper & Row, 1968. 215 pp. \$4.95.

Ostensibly a true biographical account of a successful clergyman who had psychiatric problems which led to public disgrace. The book starts out slowly but soon begins to hold and fascinate. An unusual story with a great deal of material for reflection.

Privacy and Freedom by ALAN F. WESTIN. Atheneum: New York. 1967. pp. 487. \$10.00.

A solid and very impressive study of an increasingly important area of conflict in our society. The author traces the need for privacy from its primitive to its modern sophisticated expressions. He describes current technology in terms of its disturbing capacity to intrude on privacy, and concludes with suggestions on how the balance between privacy and freedom may be maintained. Valuable reading for any chaplain.

The Magnificent Defeat by FREDERICK BUECHNER. The Seabury Press. 1968. 144 pp. Cloth, \$3.50. Paper, \$1.65.

These are thoughts of rare freshness and sensitivity, frank and perceptive ideas on religious things, words used with great power and skill. A book of meditations that merits the highest recommendation.

Thoughtful readers of this generation need and will appreciate more from this writer.

The Chrysanthemum and the Sword: Patterns of Japanese Culture by RUTH BENEDICT. The World Publishing Compa-

ny. 1967. 324 pp. \$2.95.

A classic on Japan now available in paperback. Service personnel assigned to Japan, or elsewhere in Asia, can gain helpful perspective on this dynamic nation and the Orient in general through these pages.

Acres of Happiness by MOSHE M. MAGGAL. Hawthorn Books, Inc. 1968. 96 pp. \$3.95.

Rabbi Moshe M. Maggal sets forth in this small book a selection of short pieces that bring inspiration and hope.

The Art of Teaching Christianity by WAYNE R. ROOD. Abingdon Press. 1968. 224 pp. \$2.75.

The author begins this book by defining education and Christian education thus:

Education is the art of informing commonsense with wisdom. Christian education is education informed by Christian love.

This book gives an excellent summary of the principles of teaching which have been studied by church school teachers through many years. The author discusses the nature of teaching; preparing for teaching—both pupil and teacher; ways of teaching; and what happens (or should happen) after teaching. Finally, he inspires with ideas about teaching with a vision.

In Pursuit of Dietrich Bonhoeffer by WILLIAM KUHNS. Pflaum Press. 1967. 314 pp. \$6.75.

Bonhoeffer, the brilliant Lutheran theologian, the most influential theologian of our time, died at the young age of 39, hanged by the Gestapo in a Nazi concentration camp at Flossenbürg. This book about Bonhoeffer's life and thought is by a Roman Catholic. Father Kuhns is convinced that "few other Protestant theologians have spoken as meaningfully to Catholic minds and hearts as Bonhoeffer has, especially in his insights into the

nature of the Church as community" (p.xiii). He also states that Bonhoeffer "offers one of the most fertile sources for ecumenical guidelines to be found in recent theology" (p.xiii).

Bonhoeffer's writings are fragmentary but powerful enough to permeate the modern world. His chief concern, according to Father Kuhns, was to make Christ a living person and a living force for contemporary man. The only important questions are "What is Christianity?" and "What is Christ for us today?"

William Kuhns examines Bonhoeffer's thought about the urgency of community, the concrete nature of authority, the anthropological approach to God and Christianity, the doctrine of the Church and the full impact of the Incarnation.

Vietnam: Mission on the Grand Plateaus by PIERRE DOURISBOURE and CHRISTIAN SIMONNET. Maryknoll Publications. 1967. 278 pp. \$5.95.

110 years ago, Father Dourisboure, a Basque with the soul of a first communicant and a body of cast iron, did heroic mission work among the savages of the mountainous region of central Indochina. Father Dourisboure had extraordinary and most difficult experiences and after 20 years he was asked to commit his experiences to writing. He did but there were many, many digressions.

Eighty years later, Father Christian Simonnet, another foreign missionary from Paris, came on the scene and found the successors of Father Dourisboure still at work on the grand plateau. Simonnet was an excellent writer and edited Dourisboure's account and added some of his own and brought the whole story up to date. Excellent background reading for those who wish to know the truth about Vietnam.

Up Front in Vietnam by DAVID REED. Funk & Wagnalls. 1967. 217 pp. \$3.95.

Short, graphic, word pictures of the American fighting man in Vietnam. Says the author: "He is a first-class fighting

man. When ordered to charge against enemy machine guns, he does so without hesitation. As he is first to admit, he is scared out of his wits much of the time. But he takes pride in being a good fighting man and he takes pride, too, in the respect his buddies have for him... His life in Vietnam consists of hours and days of boredom and exhaustion, punctuated with minutes of excitement and terror."

The people back home who are carrying on business as usual ought to read this book—or books like this. How greatly we are in the debt of these young men who are fighting for America and freedom—and dying.—L.P.F.

Prince Charles by GRAHAM and HEATHER FISHER. Hawthorn Books, Inc. 1967. 221 pp. \$5.95.

What kind of life does a Prince live as he prepares to become a King? The answer of this book is quite an ordinary life. He helps with the morning tea; he expresses an enthusiasm for bands; he learns to say "Please" and "Thank you"; he plays ping-pong; he goes grouse hunting; he goes fishing and plays polo; he skies; he attends school. He even gets into difficulty when he enters the cocktail lounge of a hotel and orders a cherry brandy.

Though ordinary, Prince Charles's life has not been dull. Graham and Heather Fisher have done as well as anyone could telling about the life of the future King of Britain—from his birth to age 18 in 1966. Of course, we do not get the feelings and emotions of the boy himself—this more vivid portrayal awaits the day when Charles writes his own autobiography.

Kennedy & Johnson by EVELYN LINCOLN. Holt, Rinehart and Winston. 1968. 207 pp. \$4.95.

A former secretary to JFK, Mrs. Lincoln was probably on safer ground when she wrote her first book, *My Twelve Years With John F. Kennedy*. In the Prologue of this book, she points out

that "from the Fall of 1955, I kept a daily diary and careful notes of everything that happened in Mr. Kennedy's office..." Of course, a lot of things in the Kennedy-Johnson relationship happened outside that office. But anyway, it is interesting to read what one person so close to JFK has to say about this relationship. Mrs. L. is entitled to her point of view. The reader must read various accounts to get the complete picture, not just this one. Mrs. L. at times goes out beyond the facts by inserting what she thought was in the mind of JFK or LBJ; e.g. "Here was the big chance to trap young Kennedy, the Majority Leader must have thought" (p. 82); "I am sure that the 10:00 meeting Mr. Kennedy requested was meant only. ..." etc. (p.93).—L.P.F.

Jonathan Edwards and the Visibility of God by JAMES CARSE. Chas. Scribner's Sons. 1967. 191 pp. \$4.50.

An excellent word portrait of one of America's most famous preachers. Jonathan Edwards was born in 1703, went to Yale when he was thirteen, and in 1741 preached the famous sermon "Sinners in the Hands of an Angry God," which more than any other one thing brought on the Great Awakening. He was the only boy in a family of eleven children and so precocious that as a teen-ager he was wrestling with philosophical and theological concepts.

Preparing for Platform and Pulpit by JOHN E. BAIRD. Abingdon Press. 1968. 222 pp. \$4.50.

This is not a book about the preparation and delivery of sermons; but it is about preparing and delivering speeches. In other words, it is general. But the preacher does speak; indeed, this is one of his most important functions. He will be helped by the book to become a better speaker.

Again, the book is primarily designed for use in a class; each chapter has a wide variety of assignments. It partakes of many

of the characteristics of the so-called "teaching machine." However, it may be used by the individual without the use of many of the assignments.

Handbook of Article Writing. Edited by FRANK A. DICKSON. Holt, Rinehart and Winston. 1968. 304 pp. \$6.95.

A compilation of the best articles on article writing which have appeared in recent years in *Writer's Digest*, a monthly trade journal for authors. "The how, who, when, and where of article writing from the idea, the research, the outline, the construction, to the market and the sale." The editor points out that *Reader's Digest* suggests four yardsticks to measure the printable article: "Is an article quotable? Is it applicable? Does it touch the individual's own concerns? Is it of lasting interest?"

Ombudsmen for American Government? Edited by STANLEY V. ANDERSON. Prentice-Hall, Inc. 1968. 184 pp. \$4.95.

In Sweden "ombudsman" stands for business agent, creditor's agent, insurance agent, local agent, press agent, sales agent, trade union agent, etc. More simply stated, the ombudsman is "an independent, high-level official who receives, investigates, and recommends action on citizen complaints." The question asked and discussed in this book: Do we need an ombudsman in American government? A few cities and states already have installed ombudsmen; and the idea is spreading. This book by various authorities gives the *pros* and *cons* of ombudsmen for the U.S.A.

Four Strange Books of the Bible by ELIAS BICKERMAN. Shoken Books, Inc. 1968. 240 pp. \$7.50.

Fresh, vigorous, interesting comments on the four strange books of the Bible (Jonah, Daniel, Koheleth, and Esther), written during the age of Greek intellectual dominance. The author is a classical

scholar not an exegete, but he had the help of learned friends who were biblical interpreters.

The Rise and Fall of American Humor by JESSE BIER. Holt, Rinehart and Winston, Inc. 1968. 506 pp. \$10.00.

A comprehensive survey of American humor from Ben Franklin to Lenny Bruce and many more. It is a critical book but honest. The "Introduction" opens with this story: "Drown them kittens!" Shillaber's comic heroine, Mrs. Partington, calls out to her nephew. But she has an afterthought. "Stop a minute. . . I'll take the chill off the water."

Conversion to the World by HANS JURGEN SCHULTZ. Charles Scribner's Sons. 1967. 123 pp. \$3.50.

Schultz' book is one more plea for a secular theology. He is not concerned with proving God's existence or his non-existence; he calls for openness, relativity, and the freedom to discover God wherever he reveals himself. "We are not concerned," he says, "with how to escape the world. We are more interested in bending it to our will and rationally ordering its affairs" (p.44). Moreover, he contends that "the world was not made to be despised, overlooked, or rejected. It was made to be fully discovered." He condemns the present-day church. "The Church is more inclined to conform than to protest" (p.103). "If the Christian community was at one time a vanguard, it is today a rearguard" (p.104).

World Christian Handbook by H. WAKELIN COXILL and KENNETH GRUBB. Abingdon Press. 1968. 378 pp. \$7.50.

A book packed with facts about religious bodies around the world: Statistics, Trends, Non-Christian Religions, Jewish Statistics, Ecumenical Movement, International Organizations and World Directory of Churches and Mission Board Societies.

Fun with American Literature by E. RICHARD and LINDA R. CHURCHILL and EDWARD H. and KAY REYNOLDS BLAIR. Abingdon Press. 1968. 254 pp. \$4.95.

The 4 authors (rather unusual) have collected scores of games and puzzles to show a sampling of America's vast literary storehouse. It is hoped that users of the quiet games and reader of the book will explore American literature further. Games are built around fiction, poetry, drama, nonfiction, and a Last Chance selection which is designed to pull all elements of American literature together. So get your pencil and some paper and play the game!

Addresses of Publishers

ABINGDON PRESS, Nashville, Tenn. 37202

ATHENEUM PUBLISHERS, 122 E. 42nd St., New York, N. Y. 10017

FUNK & WAGNALLS, 380 Madison Ave., New York, N. Y. 10016

HARPER & ROW, 49 E. 33rd St., New York, N. Y. 10016

HAWTHORN BOOKS, INC. 70 Fifth Ave., New York, N. Y. 10011

HOLT, RINEHART AND WINSTON, INC. 383 Madison Ave., New York, N. Y. 10017

THE MACMILLAN CO., 866 Third Ave., New York, N. Y. 10021

MARYKNOLL PUBLICATIONS, Maryknoll, N. Y. 10545

PFLAUM PRESS, 38 W. Fifth St., Dayton, Ohio 45402

PRENTICE-HALL, INC. Englewood Cliffs, N. J. 07632

THE SEABURY PRESS, 815 Second Ave., New York, N. Y. 10017

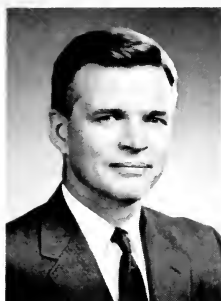
CHARLES SCRIBNER'S SONS, 597 Fifth Ave., New York, N. Y. 10017

SHOCKEN BOOKS, INC. 67 Park Ave., New York, N. Y. 10016

UNITED CHURCH PRESS, 1505 Race St., Philadelphia, Pa. 19102

WORD BOOKS, 4800 W. Waco Dr., Waco, Texas. 76710

THE WORLD PUBLISHING CO., 2231 W. 110th St., Cleveland, Ohio. 44102



**Executive Staff, The General Commission on Chaplains
and Armed Forces Personnel**

Left: Dr. A. Ray Appelquist, Executive Secretary
Right: Dr. Lawrence P. Fitzgerald, Director, Department of Ministry to Armed Forces Personnel

Contributors

CARLTON C. ALLEN is pastor of the First United Presbyterian Church, Albuquerque, New Mexico

JOHN L. RAND (LTC), chaplain recently retired from the Canadian Regular Army, is now Protestant chaplain at the Queen Mary Veterans' Hospital, Montreal, Quebec

JOHN BRUCE MEDARIS (MG), retired from the U.S. Army, heads Medaris Management, Inc., (consulting company in space technology), at Winter Park, Fla. 32781

RICHARD G. HUTCHESON, JR. (CPT) is Head, Training and Programs, Office of the Chief of Naval Chaplains, Navy Annex, Washington, D.C. 20370

GARY BOUSMAN is the Protestant chaplain at the Veterans Administration Hospital, Knoxville, Iowa

DONALD D. DICKSON (COL) was Assistant Chief of Staff for the U.S. Army, Washington, D.C.

PHOTO CREDITS: Back Cover, U.S. Navy; pages 21-24, U.S. Army; pages 42-59, U.S. Army, U.S. Air Force, U.S. Navy.



A SERVICE OF REMEMBRANCE

Though reigning over sadness, the Stars and Stripes unfurl proudly during a December, 1967, memorial service at Camp Barnes, Dong Ha, Republic of Vietnam. U. S. Naval Mobile Construction Battalion 5 LCDR E. B. Ferguson, CHC, USN, conducts a service of remembrance for Constructionman Roger Edward Huestis of New York and Builder 2/C William Dewey Thompson of California. Enemy mortar attack took the lives of the two Seabees.



